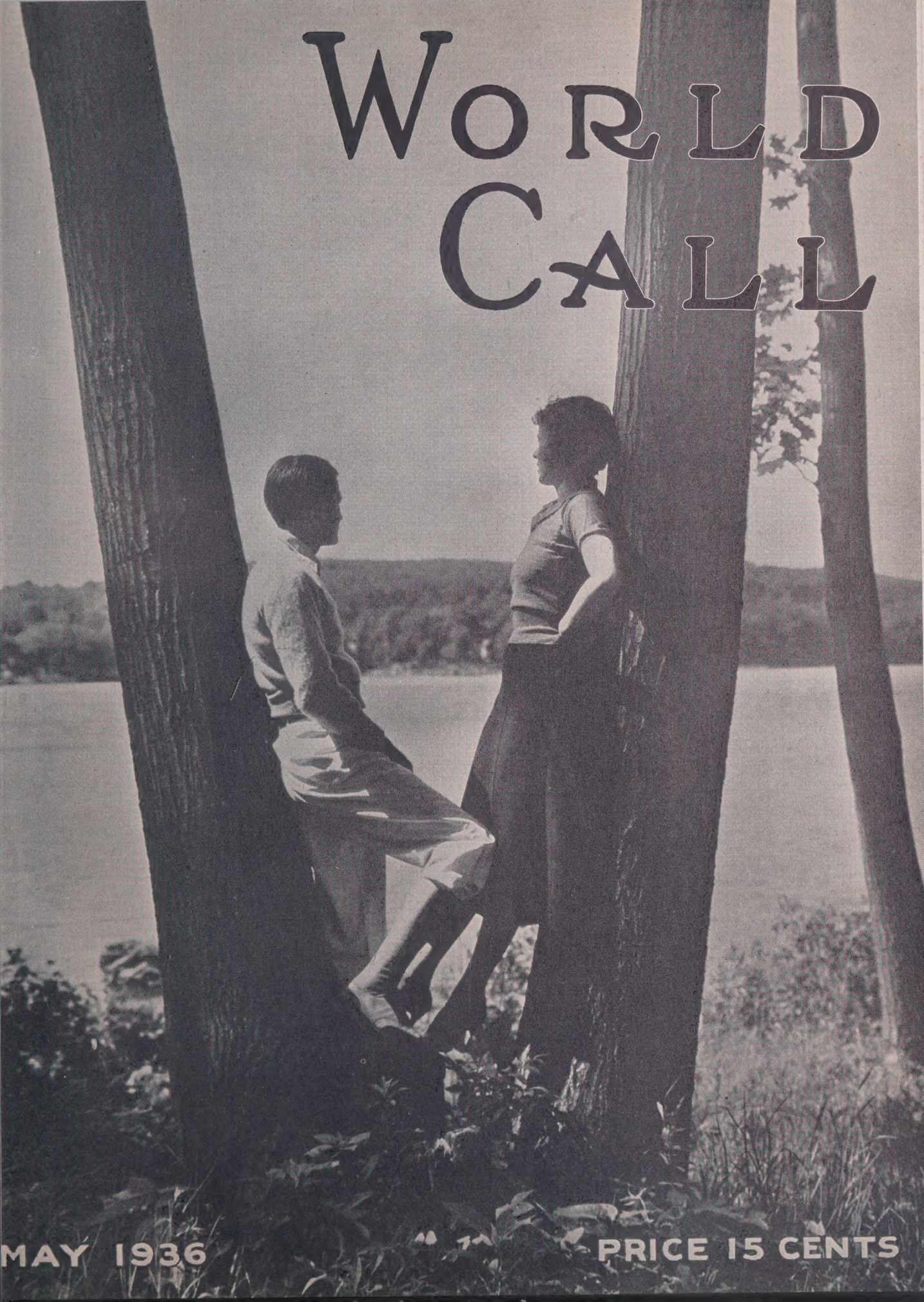


WORLD CALL

A black and white photograph of a man and a woman sitting on tree trunks by a lake. The man is on the left, leaning against a tree trunk, looking towards the woman. The woman is on the right, leaning against a tree trunk, looking towards the man. They are both dressed in casual attire. The background shows a calm lake and a line of trees on the far shore under a clear sky.

MAY 1936

PRICE 15 CENTS



BOOKS



Two Amazing Book Offers Good from May 1 to June 30, 1936

FOR 10 RENEWAL SUBSCRIPTIONS to *World Call* at \$1.00 each

Choice of one of the 1936-37 books in paper cover, described below, for all age groups in the church—books of devotion, study and stories, OR one free subscription to *WORLD CALL*. (New subscriptions will be accepted on this offer.) The ten subscriptions to be sent in at one time.

A Preface to Racial Understanding

By Charles S. Johnson, Director of Social Science of Fisk University. A vigorous study of contemporary Negro life. The historical background is carefully sketched and there are chapters on Negro personalities and on the contribution of the Negro to American civilization. The complex questions facing the churches in Negro-white relationship, education and in missions are constructively discussed.

The Story of the American Negro

By Miss Ina Corinne Brown. She has written a book unique in its field. Popular in style, it spans a wide range: the African backgrounds of the slaves; the nature of the slave trade; the American slave system and its aftermath; Negro educational, social and religious progress since emancipation; and the calls to both Negro and white groups for Christian understanding and service in race relations today.

Twelve Negro Americans

By Mary Jenness. A reading book consisting of short sketches of personal achievement by Negroes in a variety of interesting fields, namely: education, the ministry, home mission service, social work and interracial cooperation.

Challenge and Power

By Wade Crawford Barclay. A book of praise, prayer and fellowship which emphasizes the social implications of Christianity. Answers the need for a devotional book suited to individual use but equally valuable for the family circle and for groups.

The Family Goes Traveling

By Jeanette Perkins Brown. A delightful picture story-book for children of primary age. The travels of a Negro family presented by twenty photographs and a brief story showing various phases of Negro life.

FOR 5 NEW SUBSCRIPTIONS to *World Call* at \$1.00 each

Choice of one of the 1936-37 books in paper cover, described below, for all age groups in the church—books of devotion, study and stories. (New subscriptions include old subscriptions which expired a year or more ago.) The five subscriptions to be sent in at one time.

Out of Africa

By Emory Ross. The author, our own Emory Ross, has traveled in Africa widely as a missionary and as Secretary of the Protestant Mission Council of the Belgian Congo and is especially qualified to write this book. He knows the continent as do few other Americans. He describes graphically the changing life of the African peoples in this generation, tells the inspiring story of Christian missions among them, and indicates the future task which the churches of Africa and the West must face together.

Congo Crosses

By Julia Lake Kellersberger. The author is a distinguished missionary of Bibanga, Belgian Congo. Mrs. Kellersberger, with her graphic pen and intimate and sympathetic knowledge of the women of the Belgian Congo, writes of them with refreshing touches of humor and truthfully portrays conditions among them. The whole book radiates with love for Christ's sake and also for their own.

Victories of Peace

By D. M. Gill and A. M. Pullen. These exciting adventures prove that heroic courage is to be found in the service of peace and good will as well as on the battlefield. They are true stories, hitherto but little known, about real men and women, most of whom are alive today. For teen-age youth and for adult leaders in peace education who are looking for effective new stories to use in talks and programs.

Bees in Amber

By John Oxenham. A book of thoughtful verse suitable for all occasions by this frequently quoted English poet.

The Red Friendly Book

By Muriel R. Wray. These stories are written to show some of the ways in which boys and girls in an African village are coming to know God as Father and strong protector, to see his world as a friendly world, and to feel his love driving out fear.

Picture Map of Africa

An illustrated map to be colored, with a sheet of sketches to be cut out and pasted.

HELP YOUR OWN CHURCH

Secure These Vital, Challenging Books. Give Your Subscription (New or Renewal) to Your *World Call* Secretary

Circulation Corner

As we could not put on a pageant for WORLD CALL Week, we decided to have a contest between the two groups of our Council to last four weeks, the side securing the most subscriptions to WORLD CALL to be entertained by the losing side. The result was twenty subscriptions, all new but one. Most of the credit goes to our minister, C. Duke Payne, who is a wonderful missionary pastor.

MRS. C. H. HERBERT.

*Magnolia Park Christian Church
Houston, Texas*

Mrs. Lindgren, the WORLD CALL secretary, and I are going to make a personal canvass of our membership to increase our subscriptions. I am glad to promote this work for I feel that the magazine improves constantly and offers a comprehensive understanding and appreciation of our brotherhood affairs. It is more scholarly, arresting and educational as time goes on and I heartily recommend it whenever opportunity affords. Our people everywhere subscribe for professional and secular magazines but somehow they do not think it necessary to keep informed about the progress and effectiveness of religion as presented by our church.

MONROE G. SCHUSTER.

*Central Christian Church
Gary, Indiana.*

In the Marshall, Missouri, church, the pastor and his wife (Dr. and Mrs. Harvey Baker Smith) give a three months' subscription to WORLD CALL to each new family uniting with the church during the year.

The article by H. O. Pritchard on "Militant Pacifists" has a great message for these days and I wonder if you plan to bring it out in pamphlet form. I hope you do for I'd like to distribute a good many copies of it. You are giving us a vital paper.

CLARK WALKER CUMMINGS.

Springfield, Illinois.

Editor's Note: The department of Social Education and Social Action of the United Christian Missionary Society is reproducing Dr. Pritchard's article in pamphlet form. Copies may be had at five cents each, or at \$1.00 per hundred.

Our Council president, Mrs. W. B. Sappington got busy on the telephone and made personal visits, and reported to me yesterday that she had thirty new subscriptions to WORLD CALL. That is more than any 30 per cent increase over the 48 we had on December 31! That will put us in about 25th place in the brotherhood, regardless of group classification.

J. BARBEE ROBERTSON.

Mexico, Missouri.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by the United Christian Missionary Society, Board of Education, Board of Temperance and Social Welfare, Board of Church Extension and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, I. J. Cahill, H. O. Pritchard, F. M. Rogers, Roy G. Ross, Dale Ellis, P. A. Wood. Space used by the Pension Fund is on a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in advance; 15 cents per copy.

Published monthly except August at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1936, by United Christian Missionary Society.

Publication Office, Beaumont and Pine Streets, St. Louis, Missouri

Notices concerning change of address should be mailed to WORLD CALL, Missions Building, Indianapolis, Ind.

Editorial and Executive Office, 222 Downey Avenue
Indianapolis, Indiana

World Call

VOLUME XVIII

MAY, 1936

No. 5

Contents

Editorials	3
Looking Backward—From 1960 (Feature), by Miss Dale Ellis	25

Articles

Youth Examines Military Training, by Roger E. Chase	5
World Youth Comes to the American College Campus, by Dr. Charles D. Hurrey	6
Launching Out In Latin America, by Dr. George P. Howard	8
Opportunities for Youth, by Aubrey Williams	10
Students in Colleges and Universities, by Lura E. Aspinwall	12
Two Men, by Dr. William M. Danner	14
Commencement Time at Colegio Internacional, by A. E. Elliott	16
Indian Youth In a Bamboo City, by Kenneth L. Potee	18
Preachers or Pastors for the Rural Church? by Edward D. Hamner	20
Recovery and Advance by June 30, by Paul G. Preston	22
A Jewel With Many Facets, by S. Maqbul Masih	28
"As Ye Go—Preach," by Hattie P. Mitchell and Gertrude Shoemaker	28
An Evaluation, by Bertha Clawson	29
The Argentine League of Evangelical Women, by Mrs. Howard Holroyd	35
Training Leaders Imperative, by C. Manly Morton	47

News of the World

Robert A. Doan, by Stephen J. Corey	23
Social Trends, by James A. Crain	27
Station UCMS Broadcasting	31
College Notes, by H. O. Pritchard	32
Echoes From Everywhere	38
In Memoriam	39
School for Town and Country Church Workers	44
China News	45
Chautauqua	45

Departments

Personalities, by Fra Edgardus	24
Book Chat, by C. E. Lemmon	26
Children's Day Worship Program, by Hazel Harker	34
Programs	36
Devotional Study	38
Hidden Answers	39
Helps for Leaders of Junior Groups, by Grace McGavran	40
Unified Promotion Receipts	46

The Threshold

Our Cover

Our cover for this month is a reproduction of an attractive photograph by Ewing Galloway, New York, well-known commercial photographer. It is especially appropriate for this, our annual Youth Number.

Mount of Olives

J. Barbee Robertson's unusual Mount of Olives picture, which we presented on the April cover of *WORLD CALL*, has attracted wide comment. Mr. Robertson's photographer, Ralph Toalson, 112 West Promenade, Mexico, Missouri, can furnish originals of the picture on 11 x 24 paper, either sepia or black and white, for \$2.50 plus postage.

N. B. A. Family Talk

Under the editorship of Bess Robbins White, a former editor of *WORLD CALL*, the National Benevolent Association brought out in April Number 1 of Volume I of an attractive eight-page house organ. *Family Talk* is filled with chatty accounts of happenings in the homes of the N. B. A. and information as to the general program of the association.

International Relations Institutes

June 8—June 19 DUKE Institute of International Relations, Duke University, Durham, North Carolina, Tom A. Sykes, High Point, N. C.

June 9—June 19 KANSAS Institute of International Relations, Bethel College, Newton, Kansas, G. R. Gaeddert, Bethel College, Newton, Kansas.

June 17—June 26 GRINNELL Institute of International Relations, Grinnell College, Grinnell, Iowa, Guy W. Solt, Grinnell, Iowa.

June 22—July 3 MID WEST Institute of International Relations, Northwestern University, Evanston, Ill., Alfred H. Cope, 309 Garrett Biblical Institute, Evanston, Ill.

June 22—July 3 EASTERN Institute of International Relations, Swarthmore College, Swarthmore, Pa., Richard R. Wood, 304 Arch St., Philadelphia, Pa.

June 23—July 3 NEW ENGLAND Institute of International Relations, Wellesley College, Wellesley, Mass., Harold Chance, 120 Boylston St., Boston, Mass.

June 23—July 3 MILLS Institute of International Relations, Mills College, Oakland, California, Joseph Conard, Mills College, Oakland, Calif.

June 30—July 10 WHITTIER Institute of International Relations, Whittier College, Whittier, California, J. Herschel Coffin, Whittier College, Whittier, California (director).

July 6—July 16 PACIFIC NORTHWEST Institute of International Relations, Reed College, Portland, Oregon, Paul Elliott, Reed College, Portland, Ore. For further information write the secretary named or the

American Friends Service Committee
20 South 12th Street
Philadelphia, Pa.

Chautauqua

The dates for the World Missions Institute connected with the Chautauqua Assembly at Chautauqua, New York, are August 16-23, 1936. A splendid missions program is being built up for this Institute. Dr. E. McNeil Poteat, Jr., of the Poland Baptist Church, Raleigh, North Carolina, has been secured as chaplain of the assembly for that week. Emory Ross, who has traveled in Africa widely as a missionary and as secretary of the Protestant Missions Council of the Belgian Congo and who is the author of next year's study book, *Out of Africa*, will have the morning series of lectures on Africa. Other outstanding missionary speakers will be a part of the program.

Hall of Religion

From its 75-foot tower the Hall of Religion at the Texas Centennial Exposition at Dallas will burn "The Eternal Flame of Life" to lighten the heavens above and call the travelers to the sanctuary of the Lord. In this \$50,000 structure will be gathered the religious lore of Texas covering a period of 400 years. In this hall the different denominations active in Texas will have exhibits. Denominational days have been set aside by the Exposition management.

Tour of "Cooperative Europe"

New York—A party of American cooperative leaders, students of cooperatives will sail from New York, July 10, for a fifty-day study of European cooperatives. The third annual "Trip to Cooperative Europe" will visit cooperative stores, banks, apartment houses, warehouses, mills, factories, colleges, and folk schools in Sweden, Scotland, England, Finland, Russia and Denmark. Particular points of interest will be "The Old Weaver's Shop," home of the cooperative movement in Rochdale, England, the Cooperative Wholesale Society, England's largest distributing business, located in Manchester, the headquarters of the International Cooperative Alliance in London, the Luma cooperative electric lamp factory in Sweden, cooperatives under state control in the USSR, cooperative colleges in Sweden and cooperative folk schools in Denmark.

The trip, announced at a cost of \$465, is sponsored by The Cooperative League of the U. S. A., 167 W. 12th Street, New York City.

The Masterpiece of Heaven

Love is the poetry of God
In living beauty given;
He writes it in the human heart,
The masterpiece of Heaven!

Love is the poetry of God;
And if we wisely read,
'Twill sing its beauty through our lives
In thought and word and deed.

—By CHAUNCEY R. PIETY.

Kingsport, Tenn.

Latest News from the Flood District

Mrs. H. C. Connelly of Knoxville Christian Church, Pittsburgh, Pennsylvania, under date of March 27, sends in a check for \$10.00 for ten subscriptions to *WORLD CALL*, and adds, in pencil: "Flood water forty inches in this office—typewriter submerged. This paper was wet and will not stand ink."—That is what we call supreme devotion. (The Editors.)

Survey of Churches

The average church member contributed \$13.03 to his church in offerings and subscriptions in 1935. This is \$1.00 more than he gave during the year 1934, but in 1936 he will donate almost \$14.00. Church giving today reveals a steady decline in the number of large individual contributions, but the increase in the number of small gifts more than compensates, according to a survey of churches in 144 cities and towns, made by Northwestern National Life Insurance Company of Minneapolis.

The 173 churches reporting in the survey showed a gain in membership of approximately 4% from 1933 to 1934. At the same time, however, total contributions registered a slight shrinkage, due to a reduction in the average individual contribution from \$12.71 in 1933, to \$12.00 in 1934. Total receipts climbed more than 8% in 1935, while membership remained almost stationary; the average contribution per member was \$13.03 for the year. Based on advance subscriptions and contributions so far in 1936, the survey shows, the average contribution per member will be, \$13.89 for the present year.

Increased receipts for 1935 over the previous year were reported by 109 of the churches in the survey, while only 56 showed decreases. Increased membership was shown by 70 congregations, while 30 registered decreases; for the most part, the changes were slight, however; relative improvement was about the same for large and small churches.

Comments by pastors and board members were generally optimistic, and noted a definite improvement.

WORLD CALL

George Walker Buckner, Jr.,
Editor

Rose Stephens Rains, Office Editor

L. Madge Smith, National World Call Secretary

Contributing Editors: Stephen J. Corey
C. E. Lemmon

H. O. Pritchard
Mrs. W. F. Rothenburger

James A. Cram
Edgar De Witt Jones

VOLUME XVIII

MAY, 1936

NUMBER 5

Opportunity for Youth

OPPORTUNITY FOR YOUTH" is the theme of a timely article in this issue from the pen of the National Youth Administration's director, Aubrey Williams. That, suggests Mr. Williams, is what the NYA is trying to do—to give opportunity to youth. Careful surveys of a year ago revealed that from four to five million American youth between sixteen and twenty-five were without occupation and that of approximately two million on relief some 400,000 were without work experience.

That the NYA in a remarkably short time has provided continued schooling or specific vocational training for some four hundred thousand is a creditable performance. Yet Mr. Williams would doubtless be among the first to confess the inadequacy of his program, limited as it is by insufficient funds and the temporary nature of its authority. The ultimate solution of the problem of unemployed and untrained youth without doubt awaits a degree of economic recovery which will provide for their absorption by private industry and business. Nevertheless, we feel that however the public may regard other expenditure of money by federal agencies, here, at least, is one enterprise which most thoughtful people would like to see undertaken on a larger scale and on the basis of a policy conceived less in terms of relief and immediate service. Let the aims of the NYA be extended to include the idea of a large and permanent contribution to the building of the quality of citizenship which will give reason for faith in the American democracy of the future.

Vagabond Youth

A REALISTIC facing of the facts indicates that we have been developing a vast army of vagabond youth. The lowest estimate of homeless, vagrant youth we have seen is 100,000. Including thousands of girls as well as boys, this ragged army of wanderers may be seen in every section of the country. These, together with the thousands of boys in the CCC camps, and the million or two of others neither in school nor at work, constitute a problem of such proportions as to cause us to shudder at the thought of the consequences should members of the older and politically important generation fail to measure up to their social responsibility to today's youth.

Whither Youth

ANY of three dreaded courses might altogether conceivably be taken by this company of American youth, unemployed, untrained and apparently unwanted. One such course is war; another is Fascist revolt; the third is Communistic revolution. Let these youth grow a bit in bitterness and hostile resentment against a social order which accords them no place of worth in its scheme of things, and they will be in the mood to respond to the call of a challenging leader as readily as did the youth of Italy, Germany and Russia. Let them come to feel that their elders have so bungled the affairs of state that nothing can matter much, and they will be ready to support any kind of a war which a yellow, nationalistic press might be able to stir up. To be sure, the leader would have to be supplied—one who could couch the call to revolution or war in terms of heroic appeal. But that might not be difficult of accomplishment; and that youth might respond with idealism and fervor can be doubted by no observer of recent revolutionary changes in other lands. Far more may depend upon the policy of the American people and their government toward present-day youth than is apparent on the surface of things.

The Church and Youth

IT IS NOT to be assumed that responsibility for youth is to be committed wholly into the hands of the government. There are important and vital services to youth which must be rendered on so large a scale that they can be undertaken by no other agency. On the other hand, there are certain other contributions to the solution of the problem which lie in the field of the fostering of a morally and spiritually significant youth leadership for youth. These are, in the main, contributions which can best be made by groups whose purposes are idealistic and spiritual. In this field there is at work no force which is quite comparable with the church. Consider, for example, the summer youth program of the Disciples of Christ. Here is a communion of 1,750,000 members, smaller in numbers than the Baptist, Methodist, Presbyterian and Lutheran bodies. Yet during the approaching summer months this communion will conduct 86 Young People's Conferences of a week or more in duration which will reach more than 7,000 young men

and women. Under cultured, consecrated, alert leaders these young people will study courses in the Bible, methods of church work, home making, vocational guidance, social and international problems. Some conferences will be interracial in character; many will have foreign students from American universities as guests; and intelligent missionaries who have served in foreign fields will be members of the various conference faculties. The potential force of the youth conference movement in the developing of youth leaders who are Christian world citizens is incalculable. Practically all American religious bodies have similar programs. These are supplemented by conferences which are interdenominational in character, such as those conducted by the Y.W.C.A. and the Y.M.C.A., and the summer work camps sponsored by the Emergency Peace Campaign. Christian people who see the impending threat to the best American traditions by war and revolution will do well to give support to the vitalizing of the conference movement.

Youth's Sense of Humor

IF IT is possible for a thing to be at once the most ghastly and the most ludicrous of all human experiences, that thing is war. The keen sense of humor of a group of American youth has recently demonstrated that this is true. Humor has been described as the ability to see the finite on the background of the infinite. It is exactly this quality which has given force to the activities of the much publicized student organization, Veterans of Future Wars. These youngsters have successfully satirized an important sector of the war system—the organizing of veterans to secure financial returns based not on individual disability or need, but upon the ability to take what they want by political pressure. While few would deny the validity of the logic of these rollicking youth, the response of most people is not concerned with logic. It ranges from mild amusement to unconcealed delight at this public unmasking of an imposing political lobby.

Parents of Veterans

MANY have felt that the youth responsible for the Future Veterans movement made a mistake in designating their auxiliary organization as future "Gold Star Mothers." They themselves were quick to sense the unintended impropriety and to change the term. We noted, however, that more than one Gold Star Mother of the World War understood youth's intent and expressed complete sympathy with a movement which would attack by any method the fiendish system which was responsible for sacrificing their sons in one of the most futile wars of history. Neither should the attitude of such parents be a cause for wonder. One of the most earnest peace workers we know is a quiet, well-to-do business man whose son is buried on a battlefield in France. When he visited his son's grave there some years ago,

he went to great pains to take photographs of the graves of other lads from his city that he might bring them back to his comrades in grief. An American Legion post was named after his son and he had, of course, a tender regard for these young men who had served in war with his own boy. This regard and affection found an intelligent expression which made him a quiet but forceful participant in the peace movement of his community. This man's case is far from exceptional. Indeed, a large number of the so-called "professional" peace leaders of the country are veterans of war. Many are uncompromising pacifists. A well-known religious leader in the state of New York is giving his bonus to the peace cause.

The Organization and the Individual

WE ARE fully convinced that the organizations known as "patriotic" are by no means as militant as they sometimes appear. It is to be remembered not only that they constitute a minority of those eligible for membership but that a smaller minority of organizational-minded and vociferous members frequently control their policies.

On several recent occasions local leaders of the Daughters of the American Revolution have commented on the unfairness of attributing to all their members the militaristic sentiments reflected in public statements of a few. Obviously, there are in the D. A. R. all shades of opinion. In the matter of military preparedness, for example, some are convinced that, despite the fact that no nation in history has in a single peace-time year spent as much on army and navy as America is spending just now, we are woefully unprepared. A second group favors a "more moderate degree of preparedness" but senses the danger of unwittingly contributing to international tension by talking too much about it. A third group consists of members definitely pacifistic in conviction and wholly out of sympathy with some of the statements made from time to time by national officials. We know this to be the attitude of certain local D. A. R. regents.

The D. A. R., like other organizations, is made up of individuals of various shades of opinion with respect to war-peace, freedom of speech and of the press, Fascism, Communism, "the New Deal," "rugged individualism" and other questions. It is a mistake to regard pronouncements of leaders as reflecting the sentiment of a constituency. This, of course, applies to the church. The Disciples, for example, have in national assembly by overwhelming majorities elected to cast their influence on the side of reduction of arms, abolition of compulsory military drill, protection of the rights of conscientious objectors and furthering of international cooperation. Yet, in our churches are members violently opposed to such a position. So far as the organized life of the communion is concerned, these are in an apparently hopeless minority. None, however, would question that they are Disciples.

Youth Examines Military Training

By ROGER E. CHASE*

W
O
R
L
D

C
A
L
L

WE WON some things from the war that were not on the program. For example, we had a complete demonstration of the fallacy of the old tradition that preparedness prevents war."—George H. Dern at Riverside, Calif., December, 1931.

In December, 1935, Mr. Dern, as Secretary of War, was busy spending the largest peacetime military appropriation in the history of the United States, making capital of "the old tradition that preparedness prevents war" to hasten the drive toward a bigger and better war.

The patrioteers—including, we trust, Mr. Dern—have not forgotten the institutions of higher learning. To date more than two hundred campuses have found a place for the Reserve Officers' Training Corps. Another hundred are expected to add military training to their curricula in the near future. In 118 institutions of learning drill is not only offered but required.

Senator Nye of North Dakota and Representative Kvale of Minnesota have introduced a bill intended to eliminate conscription from American education. The bill would amend the National Defense Act of 1916 with the stipulation that no R. O. T. C. unit be approved at any school or college "until such institution shall have satisfied the Secretary of War that enrollment in such unit (except in the case of essentially military schools) is elective and not compulsory." Mild as it may appear, consonant with the democratic idea as it is, the Nye-Kvale bill is by no means assured of passage.

No sooner did the campaign against militarism in education begin to assume formidable proportions than spokesmen for "national defense" rushed forward with euphemisms and countercharges. The R. O. T. C. was a higher form of "physical education"; the goose-step was "character education"; compulsory drill was "citizenship training," an antidote for the subversive agitation of students who felt, and said, that war was unnecessary and futile and they would have nothing to do with it.

It means little to the defenders of the R. O. T. C. that the best minds in the field of physical education have characterized as a hollow falsehood the claim that drill "builds men."

It is irrelevant to the apostles of chauvinism that the kind of "character" developed by the corps is otherwise known as the "military mind" which—Professor Reinhold Niebuhr once stated—"makes unthinking obedience the summum bonum in the hierarchy of virtues."

It is not at all alarming to the super-patriots that

"citizenship" as promoted in the R. O. T. C. has meant the negation of science and democracy, that the training corps have been as culpable as any other group in the revival of American college vigilantism.

What that "citizenship" implies was once illustrated in an official R. O. T. C. manual (withdrawn from circulation, thanks to student protests, ten years ago). One passage read: "This inherent desire to fight and kill must be carefully watched for and encouraged by the student. . . ." And further: "To finish an opponent who hangs on or attempts to pull you to the ground, always try to break his hold by driving the knee or foot to his crotch and gouging his eyes with your thumbs."—"Citizenship," indeed!

As it becomes increasingly apparent that the nation's military machine is being geared to the inevitability if not the early desirability of another war, student protests against militarism and the society which breeds it will be increasingly vocal. At the same time, R. O. T. C. units will crop up on campuses which never had military training before. The corps already established will emerge more clearly as storm-troops of bogus "Americanism," intolerance, anti-intellectualism. They are strongholds of reaction today; they may be the vanguards of fascism tomorrow.

Wide public support for the Nye-Kvale bill may not signify the beginning of the end for the R. O. T. C. But it will prevent further expulsions of students who, on religious or political grounds, refuse to submit to compulsory drill. More important, it will attract public attention to what has long been an anti-social feature of our educational system and today is an incubator of forces which may some day destroy our civilization.

The campaign should not be confined to those schools where compulsory R. O. T. C. exists. The menace of jingoism cannot be isolated. Every Senator, every representative in Congress should be notified, deluged with petitions, hounded until such time as he places his influence behind the bill.

It is encouraging that the tremendous growth of the R. O. T. C. since the war has not occurred without artificial stimulation. Although the cavalry went out of style and utility after Appomattox, thousands of horses have been provided as sugar-coating for the pill of compulsory training. Fortunes have been spent on flashy uniforms. Pretty girls have been recruited as "sponsors." The enemy has been resourceful.

There is going to be a fight to the finish between a strong student peace movement and a highly subsidized regimen of training for slaughter. The outlook will be more reassuring once the Nye-Kvale bill is law.

*Student at Columbia University. This is the first-prize editorial in a national contest.



International student group at Lake Geneva Conference. From left to right the delegates are from the Philippines, U. S. A., Germany, China, Japan

World Youth Comes to the American College Campus

By Dr. CHARLES D. HURREY*

STUDENTS from eighty-five different countries are now registered in the colleges of the United States. Including those in the University of Hawaii, Japan leads with 1,800. China is second with 1,500. Every Latin-American country is represented with Mexico, Puerto Rico and Cuba leading with about 250 each. Youthful spokesmen from Europe are with us; very few come from Russia, but Germany, France and Great Britain send us a good contingent of excellent students annually. Il Duce has approved the presence of a notable group of Italian students on our campuses this year. Scores of capable students from Turkey, Palestine, Syria and Egypt attest the popularity of American education in those countries.

This migration of students to America dates back to 1850, when the first Chinese student began his studies at Yale. Upon graduation he became the pioneer promotor of American education in China. Through his initiative was organized the first Chinese Educational Mission which prepared the way for the coming of fully 8,000 of China's brightest

young people to this country for study. Japan followed suit in sending to Amherst College Joseph Neesima who later became the founder and president of the great Christian university, the Doshisha in Kyoto. Among the early students from Latin America was Menocal of Cuba, a classmate of Dr. John R. Mott at Cornell, and subsequently president of Cuba.

Fifteen years ago at Harvard University I met Prince Songkla from Siam. He introduced me to his fiancée, a charming Siamese student in Simmons College. Upon completing his medical course, Prince Songkla promoted public health in Siam until his untimely death. His son, eleven years of age, is the "boy King" of Siam, and, after a period of study abroad, will return with his mother to their home (American-style house) in Bangkok.

In the Orient particularly, the influence of American-trained students is especially evident. Nearly 40 per cent of those employed in government service in Nanking are graduates of our colleges. Practically all of their university presidents and a majority of the professors hold U. S. degrees. China's ambassadors to the United States, France, Great Britain, Russia and Brazil are graduates, respectively, of Cornell, Columbia, Pennsylvania, Virginia and New York universities.

Women's education in Japan has been pioneered by such notable leaders as Dr. Nitobe of Johns Hopkins University, Madam Tsuda, and Michi Kawai of Bryn Mawr. Prince Konoye, President of the House of Peers, has sent his son to Princeton University,

and a member of the well-known Mitsui family is a new student in Cornell.

In the Philippines, the presidents of the three leading universities are graduates of Indiana and Columbia universities. Occupying high positions there in the medical, legal and business professions are those who came here for study a few years ago.

Judged from every angle the foreign student is a significant factor in America's international relations. In diplomacy we now deal with those who speak our language, read our books and understand our psychology. Our foreign trade and commerce are being extended by thousands, around the world, who once pursued their studies in engineering, business and finance in Uncle Sam's schools.

To the cause of religion the foreign student is extremely significant. American missionaries have been the chief influence attracting oriental students to the United States. Living with us, however, for a year



Typical alfresco discussion group of Chinese students, New York

*General Secretary, Committee on Friendly Relations among Foreign Students.

or more, the oriental student finds much to condemn as well as to commend. He becomes critical of our superiority attitude. Our papers tell of banditry in parts of China, but the Chinese student witnesses holdups and robberies in broad daylight on the fashionable avenues of our great cities. Students from the darker races wonder why we do not abolish lynching and the "Jim Crow" cars before we preach brotherhood to the people of India. Too often the foreign student suffers humiliation by acts of discrimination on the part of boarding house keepers, managers of barber shops, restaurants, and even by 100 per cent Americans within our churches. Having heard much of America as a land of plenty, the foreign student is astonished to find so many of our citizens badly clothed and housed and fed, while vast unearned fortunes are controlled by a few millionaire churchmen. Some oriental students are asking why our missionaries identify themselves with the ruling white man rather than with the subjugated "native" in their homelands.

Thus exposed to our evils as well as our virtues, the foreign student is confused and sometimes embittered. He can and sometimes does demolish much good work which the missionaries have laboriously built up.

What Are We Doing About It?

Foreign students are in the spotlight today in all of the great receiving countries. In Great Britain, France, Italy, Spain, Germany there are international student centers of various types. Geneva, within the shadow of the League of Nations office, maintains a significant International Student Union.

America's response is not less generous than that of other countries to student pilgrims. Three great International Houses, each accommodating five hundred residents from fifty lands, are in full swing in New York, Berkeley and Chicago. Smaller club-houses are maintained at Cornell, Pennsylvania and Iowa State College. Foundations are devoting increasing sums to fellowships for first-class graduate students from abroad. The Institute of International Education in New York renders an invaluable service in exchange scholarships, whereby about a hundred and fifty European and Latin-American students annually come to the United States in exchange for American students going abroad. Foreign student advisers have been appointed from the faculties of the principal universities throughout the country.

The Foreign Missions Conference maintains a committee on Foreign Student Relations, which is responsible for many useful services to students in relation to churches and mission boards. The Y. W. C. A. and Y. M. C. A. have taken a leading part in promoting friendship with foreign students during the past twenty-five years. Traveling secretaries have been employed to visit the student centers of America and

abroad, establishing friendly personal relations with students of all races and creeds.

The Friendly Relations Committee, which I serve, maintains a staff of eight secretaries, four of whom are Orientals. Our Chinese, Japanese, Korean and Filipino secretaries are responsible for national Christian Associations for their countrymen in the United States. They publish and distribute bulletins, directories and helpful pamphlets. Each secretary conducts extensive correspondence with his constituency in the United States and abroad, conducts confer-



Some of the delegates to annual conference of Oriental Students Christian Federation of New York City held at Riverside Church

ences, and pays annual visits to his fellow-students in scores of our colleges. Delicate and difficult negotiations are successfully handled by these secretaries in the language of their people.

An interesting feature of our program is placing foreign students in summer camps, as week-end guests in private homes, and as speakers and discussion leaders in hundreds of churches, schools, and clubs. By this means America is meeting and hearing many of the brightest spokesmen from all parts of the world.

Unofficial Ambassadors

We are justified in calling our student guests "unofficial ambassadors." They are indeed envoys of good will, bringing something quite unique into our life. Not compelled to be diplomatic, they tell us facts about their people and countries often not disclosed in books or the movies. Moreover their frank views of us are stimulating if not always comforting. By their linguistic achievements, they shame us into more diligent efforts to master at least one language other than our mother tongue. Students from non-English-speaking countries are making far greater progress with English than we are with any of their languages. Their funny mistakes are stepping-stones to advancement. A Japanese places this sign in the window of his modern bakery: "Expert loafer." Another advertises his hairdressing salon as a "barbarous shop," and adds: "The patrons will be exe-

W
O
R
L
D

C
A
L
L
L
euted promptly." A Chinese is more honest than the average Wall Street broker when he puts this ad in a Shanghai paper: "Invest your useless money in my worthless bonds."

Foreign students fascinate us with vivid stories of their ancient lands and arouse in us an insane desire to travel. From them we gain glimpses of their best in art and music and literature; through conversations with foreign students young America is gaining an appreciation of things lovely and beautiful in ancient civilizations. Many a young American has determined to invest his life in service to people abroad, in response to the appeal of foreign students who challenge us to share the good news of Jesus' way of abundant life with those who have not heard.

Having considered some of the contributions made by foreign students, let us now ask: What are we doing to them? Here are a few of their answers: "America is after all the land of opportunity; it has opened new doors before us." "Your technique, how you do things, interests us more than anything else."

"My sojourn in America has brought me a knowledge of English and thus made available a wealth of magnificent literature." "Your buoyant optimism is an inspiration." "Community spirit and willingness to cooperate for civic betterment are manifestations of your civilization which I wish might be more widespread in my country." "America may be a melting pot but I prefer to regard it as a huge loom weaving a wonderful fabric enriched and beautified by the best from every land."

If we continue to reveal our best to these cultured envoys from abroad, they will reciprocate with wholehearted cooperation in the world-wide enterprises to which America is committed. Human welfare and happiness can be advanced by our united efforts. Our guest students are America's key to the heart of the nations.

With us today, in work and play, in our colleges, homes and churches; tomorrow they rule the nations. In the face of such an opportunity what do you say, America?

Launching Out In Latin America

A Mission to the Educated Classes of a Continent

By DR. GEORGE P. HOWARD*

I
NCREASINGLY the Protestant Christian forces of South America have been recognizing the need of making a more effective effort to reach the thinking or educated classes of that continent. Almost our only contact with this class has been through our mission schools. They have been the only door that has opened to give us some contact with these "untouchables." I call them so because they are hard to reach. Most of them, when they began to think, emancipated themselves from religion. The only religion they have known has been an obstacle to progress, a shackle to the mind and an enemy to reason. It is hard to dissociate magic from the idea of religion which is familiar to them. The church they have known was backward-looking and unfriendly to education. Hence the great need of reinterpreting Christianity to these people and convincing them that one may be a Christian and still be intellectually respectable.

And the time is ripe for such an approach to the spiritual need of South America. A change is taking place in the traditional attitude of the cultured classes toward religion. During the World War their faith that knowledge and education would lead inevitably to progress and happiness, was smashed. They saw the most educated nations, where science and art and

philosophy had reached their highest development, descend to the lowest levels of savagery. And today they are asking: "What can set humanity again on the way to progress and brotherhood? What can keep our civilization from disintegrating completely? What is there that we could try that we have not already tried?" And this questioning spells a golden opportunity for our work in South America. Our confident answer must ring out over these southern lands telling them that Christ's way of life is the only road.

Several of the most important denominations at work in South America agreed on setting the writer apart for this ministry. For five years now I have been traveling up and down that continent working out this new approach to the thinking classes. They are in a minority as compared with the unlettered masses, but their social and political influence far exceeds their numerical strength. Most of my work is done outside of our churches, in rented or loaned halls or theaters, in schools and colleges. There is great prejudice against churches and everything that smacks of ecclesiasticism.

Our first surprise was the readiness with which these people were willing to meet us on neutral ground. We are getting a great hearing in all the larger cities and we feel that much is being done to change the spiritual climate of South America and convince its

*Evangelist in South America under Committee on Cooperation in Latin America. Dr. Howard's headquarters are at Santiago, Chile.

people that religion is a constituent part of human life and a necessary factor in social reconstruction.

As an illustration of how we work and what we are accomplishing, let me tell you of my first and recent visit to Paraguay.

"The war is over. Come over and help us." This was the appeal that came to me from Dr. Elliott and Mr. Lemmon, those two splendid men who are at the head of the "Colegio Internacional" which the Disciples' Mission has established in Asunción, the capital of Paraguay. With the long and cruel Chaco war at an end, it was felt that the time was peculiarly fitting for the presentation of the Christian way of life. And so there was nothing to do but add fifteen days to an already full program and go to Paraguay.

This was my first visit to that country. Asunción, the capital, is four days' journey from Buenos Aires, by boat or by train. It is backward in all city improvements. Streets are paved with cobblestones and there is no drainage system or drinking water supply. Cisterns provide the city with drinking water and when these run dry, they draw upon the river. Foreign capitalists have offered to modernize the city, but the Paraguayans have preferred to remain primitive rather than fall into the clutches, as they say, of large corporations! There is very little Protestant work in the whole country and in the city of Asunción there are only three or four small preaching places. The "Colegio Internacional" is a fine educational plant. It has the best school buildings in the whole country. My meetings were planned under the auspices of this school and my most pleasant memories of the work in Asunción are those of the several meetings, chapel talks and other contacts with the eager student body.

Dr. Elliott and his staff of helpers had rented a downtown "cine," with seating capacity for about 400 people. The committee was worried over the outlook. We were undertaking something very new to those people: religious addresses in a "movie." Then the speaker was unknown. Lectures, said the committee, were not very popular. They warned me that I might possibly not have more than 150 people out for our first meeting. To make matters worse, a well-known Argentine newspaper man was beginning a series of lectures on the same evening on which ours were to commence. However, the committee had worked hard; good publicity had been used; we had called on all the local newspapers, on the mayor, school principals, etc. The hour finally came for our first meeting to begin. I was behind the stage and the chairman of our committee came to me in great excitement and exclaimed: "Our hall is full. Let's start." On the second evening extra chairs were used and on the final evening standing room was at a premium and many who came a few minutes late were not able to squeeze into our hall. Several Roman Catholic priests were present; they joined vigorously in the applause

and seemed to approve of the truths presented. One of them, a well-known priest, said to Dr. Elliott at the close of our second meeting: "We are grateful to you for bringing this man to our city." This was all a great surprise to us for the archbishop had warned the Catholic women's organization, before my arrival, that I was an atheist. Arrangements had been made



Student at Colegio Internacional

for me to give a series of radio talks and those good ladies had tried to influence the manager of the station to keep me off the air. But he said to them: "Had you not better wait until this man arrives? He comes well recommended. We had better not act precipitately." On the evening of my first talk it was easy to see that the atmosphere of the studio was charged with expectation. They wondered whether I would launch a violent attack against Romanism or bore the radio audience with an unbearably heavy dissertation. To their very evident relief neither of these calamities occurred. Reports kept coming in from all over the country commenting favorably on our radio talks and I was forced to give two more talks than I had planned.

One of my talks was on the subject: What is success? Paul and Christ were presented as examples of "magnificent failures," from the worldly standpoint, but glorious successes in the realm of higher values. On the following day I met the principal of the Normal School and he said to me: "I have resolved henceforth to seek that higher success." I had a charming visit with Paraguay's president, Dr. Ayala. He had listened in to my final radio talk on his return from a visit to the Chaco. "I wondered who it was," he said. "No one here talks that way or about those things. Then I remembered that you were here. We need these messages. Please come back next year and help us again."

There is a golden opportunity in South America right now. There is a hunger for spiritual orientation and a willingness to hear that are most encouraging. We must continue the influence of our mission schools, we must intensify the distribution of the Bible and all good Christian literature. We must present the Living Christ to South America.

Opportunities for Youth

By AUBREY WILLIAMS*

HERE was a time, not so long ago, when America was the land of golden opportunity. Not only was there the physical frontier where any man who could use a gun, swing an axe and guide a plow was able, by himself, to win a respectable living from the land. There were also the frontiers of business and industry which opened up many wonderful opportunities for advancement and success. Thus in the early days self-reliance and independence had a solid economic basis. But, though the industrial era brought an increase rather than a decrease in the opportunities available to men and women, at the same time it inevitably undermined their economic independence and security. It forced them to become dependent upon the labor of unseen thousands for the food they ate and the clothes they wore. This, indeed, was the price that had to be paid for a higher standard of living; yet not until rather recently did the full extent and significance of this price become clear to most Americans. It took an unprecedented industrial depression to point out how very insecure were the lives and fortunes of millions of people, and how much the vastly changed economic and social conditions called for a new economic and social philosophy.

Youth has borne not a little of the brunt of this period of insecurity, confusion and change. In the last six years hundreds of thousands of young men and women have left or graduated from school and college to find that jobs were at a premium. It is not surprising, then, to find that, according to several estimates, some four or five million young people between 16 and 25 are wholly unoccupied. And in May, 1935, relief statistics indicated that nearly four hundred thousand young people, or nearly one-quarter of those eligible for work relief, were classified as without work experience. Statistics also revealed that in March of last year the proportion of young people on relief was greater by almost 25 per cent than that of any other age group. On June 26, 1935, "determined that we shall do something for the Nation's unemployed youth," President Roosevelt, through an executive order, established the National Youth Administration.

Its aim is to create opportunities for youth—oppor-

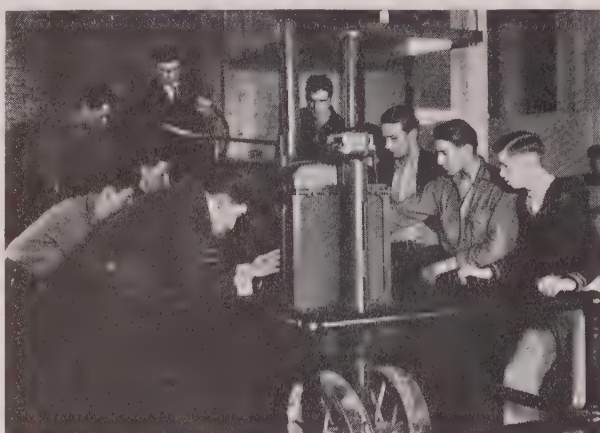
tunities to go to school and college, opportunities to get work and work training, opportunities to use leisure time profitably. Naturally, such opportunities cannot be provided every needy youth by the NYA. Not only are the funds at its disposal too limited but the permanent creation of any great number of opportunities is dependent upon the solution of the economic and social problems of society. It is necessary, however, to tide young people over this emergency period; and, through the cooperation of hundreds of youth service agencies and organizations, the NYA is giving direct aid to more than four hundred thousand young people.

The NYA's student aid program is serving a double purpose. It is not only

giving more than three hundred thousand young people the opportunity to continue their education. It is simultaneously removing from the labor market an equal number of potential job applicants. In the early days of the depression "Stay at School" drives were inaugurated to attain these ends. But, though successful at first, as family incomes diminished, there came a drop in college attendance. In 1934 the federal govern-

ment began its program of aid to college students. Selected by the college authorities and given work under their supervision, students, otherwise unable to stay in college, were given a chance to earn an average of \$15 a month. Under the NYA this program with certain modifications, is being continued. It is also being supplemented by a program of aid to secondary school students who can earn an average of \$6 a month and of aid to graduate students who can earn \$25 and \$30 a month.

These students are working on a great variety of socially useful jobs. As secretaries to principals and teachers, as assistants in school cafeterias, and as assistants in many other tasks, school students are earning the funds made available to them. College and graduate students are performing more highly skilled work. Besides acting as assistants in libraries, museums, laboratories and in various fields of research, these students are working off-campus in hospitals, recreational centers and the offices of local governmental agencies such as the tax assessor's, the town clerk's and the police department's.



Boys at the University of Wisconsin taking a short course in agriculture, through the aid of the NYA

*Executive Director National Youth Administration.

For many young people, however, further education holds out little promise. Their aptitudes lie rather in the learning of some trade and the working at some job. Opportunities for some of these young people are being provided not only through jobs on work projects, but, more specifically, through apprenticeships and training camps for women. The Federal Committee on Apprentice Training and its affiliated state committees are this year acting as the agents of the Youth Administration in the indenturing of apprentices. But as apprenticeships are limited to those crafts where a training of at least one year is necessary to obtain a journeyman's skill, the number being aided in this manner is small.

The camps for women also provide valuable training and experience. Similar in some respects to the CCC camps, these women's camps differ in that their purpose is to train rather than to create work. The young women do not, therefore, receive compensation for their term in camp. The curriculum of these camps provides workers' education, adjustment counseling, health education, work in the creative arts and training in household management in connection with the routine of the camps. At the end of what is usually a two-month term, a special effort is made either to place the young women on jobs or to find some way in which they can attend school or college. More than 3,000 young women have already attended these camps.

It is, of course, entirely understandable why a large number of young people are frankly bewildered by the problem of choosing an occupation. Some of them have had no work experience, no chance to test their abilities in any one field. Others are quite justly afraid that they may choose an occupation which the rapidly changing industrial order will quickly make obsolete. To counsel young people, to evaluate their work capacities and to help them to obtain jobs, the NYA is encouraging the establishment of special job counseling services in public employment offices. At the present time junior employment counselors on the staff of the



—Works Progress Administration.
Cutting logs and pulling stumps, Tacoma, Washington—an NYA project

Youth Administration are working in the state employment offices of twenty-five selected communities.

The primary efforts of these counselors are directed toward finding jobs for young people in private industry. But where this is not possible a number of young people, chiefly from relief families, are being placed not only on NYA but on regular WPA work projects. This means that they are working at one-third the security hours and receive, accordingly, one-third the security wage applicable to the community in which they live for the type of work performed. Insofar as possible young people from large families are being employed, so that they may supplement the basic security wage of the family's primary wage earner.

NYA work projects are federally sponsored, but are of four broad types—youth community development and recreational leadership, rural youth development, public service and research—so that projects suited to the individual needs and facilities of states and local communities are being planned and carried out. In the great majority of cases cooperating sponsors, such as YMCAs, YWCAs, park commissions and boards of education, have suggested projects and are contributing supervision, services and equipment. The Department of Public Welfare in Cleveland, for example, is co-operating sponsor for a project under which young people are being trained to teach patients and inmates of city hospitals and other institutions various handicrafts for mental and physical therapy. The Michigan State Farm Bureau is helping to organize and direct rural young people in study clubs, the preparation of agricultural exhibits, taxidermy, hobby craftsmanship and similar activities. And under the sponsorship of the Juvenile Court of Hartford, Connecticut, young men and women are drawing spot maps and graphs of delinquency areas and checking complaint and docket books as well as case record files. Over one hundred and fifteen thousand young people are now participating in this phase of the NYA's program.

(Continued on page 47.)



—Works Progress Administration.
National Youth Project, Seattle, Washington—repairing books



"There are so many of them"

NO ONE who knows at all our thousands of young people in college and university across this country can long remain pessimistic even though fully aware of the dismaying problems which our civilization faces. These students are so alive and there are so many of them. They are so utterly honest. They are, for the most part, downright serious about life and all its complications, though perhaps masquerading under a disguise of collegiate frivolity. They are, to be sure, somewhat fettered by the static nature of much conventional education, but they are shaking themselves loose and beginning to move toward their ideals. Whether with them, yelling oneself hoarse at a football game or lost with them in deep thought and penetrating discussion, one is filled with a buoyant conviction that here is a generation which will give back to the world more than it takes.

According to government statistics, in 1900 there were enrolled in colleges and universities in the United States 167,999 students. In 1932, not including summer sessions and correspondence courses, there were 1,154,583 students. When the statistics for 1935-36 are available, they will show an even greater increase. Just how many of these are Disciples, it is impossible to know. However, a survey of three hundred colleges and universities reveals 22,865 Disciple students enrolled in those schools.

Not all, but a very respectable number of students are interested and participating sincerely in their own church groups. They are also often in places of responsibility in interdenominational and nondenomina-

Students In Colleges And Universities

By LURA E. ASPINWALL*

tional groups like united religious work councils, Christian Associations and in the growing United Student Christian Movement. About one hundred of them attended the Student Volunteer Movement Convention in Indianapolis during the holidays.

Our students not only think but they make others think. A boy in one of our colleges asked this poser: "Why won't you leaders in the churches be realistic? Take this campus, for instance. About 5 or 10 per cent of the students at one end of the scale don't do much thinking. They've stayed with the church because they've never questioned; never thought of doing anything else. At the other end of the scale are 5 per cent with high intelligence quotients who are atheistic. In between is the large bulk of students who are frankly agnostic." "The church," said the student, "plans its programs for the unthinking 5 per cent and spends its time worrying about the atheistic 5 per cent and ignores the rest." Whether or not the analysis is exactly accurate the statement is thought-provoking.

Young ministers in a southern college through a series of meetings are frankly facing their responsibility and future relationship to the Negro in the South. They can move mountains and will!

On the campus of a state university a little group of six students came up quietly at the close of an informal talk: In a hushed tone, one asked: "Don't you know there are three subjects which are never discussed on this campus?" "No—what are they?" "Race, war-peace, and economics." A few moments of conversation revealed that members of this little group, at least, while not openly discussing these questions were beginning to undermine the policy of this institution. They were reading secretly everything which they could find on these subjects and, more, were growing a very lively, infectious, experience-centered interest in academic freedom which one day may force that institution and others to throw open their windows and let in the light.



These students make you think

*National director of student work for the Disciples of Christ.

A casual remark about summer industrial experiments for students always brings forward a number of the open-eyed for conferences. They know something of the industrial warfare which is so common in our country now. They know that we are in a time of economic stress and change. They covet first-hand experience and knowledge.

"What are the books which I should read to give me background and a methodology for student work?" asks a minister, newly engaged by a church in a student center. Fortunately there are a good many books which will be of help to him. Also the Student Work bulletin and exchange of materials service will be made available to him. As a pastor of a college church he is eligible to the Summer Student Work Seminar which will be held in Chicago in August on something of the same plan as the one held last summer but covering a longer period of time and with more adequate content.

Disciple students in church groups are hungry for help with their programs. Often they feel quite neglected because other religious groups have university pastors and they so often do not have.

It is amazing the degree of satisfaction which our students derive from a growing recognition of the fact that they belong to a great national group of Disciple students; a fact of which they were little aware before the organization of our National Student Work. There is power in this sense of loyal solidarity as it becomes pointed toward constructive ends.

And our National Student Work has only made a beginning. Its great days are ahead! A sense of deep responsibility for the religious education and develop-

Gipsy picnic of Christian students at University of Iowa



beginning to plan for students. Can our National Student Work keep pace with the demands of students and of our whole Disciple movement?

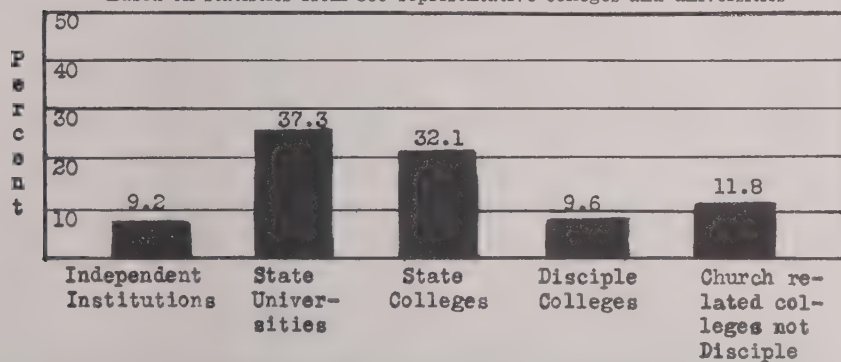
National leaders who participated in the intensive visitation of student centers during March, 1936, returned from colleges with enthusiasm for students and for developing religious work on campuses which will give added momentum to the whole project.

The Disciple student conference movement, begun on an experimental basis of local need and request, has shown considerable growth in its second year. To feel oneself and one's group parts of a larger movement which is interested in high religion, purer motives, nobler living, a just and good society in which all work together for all with God, is perhaps the heart of the Disciple student conference movement. It is ready to move out into larger areas; to touch larger numbers.

Urged on by the demand and the confidence of loyal churchmen, alumni of some state institutions, devoted parents and loyal friends of students, Disciple Student Foundations are being developed in more of our great student centers. Christian leaders who will probably be known as student pastors will be engaged to give full time to student religious work in certain of our tax-supported institutions next year. Support will be found for work which is so badly needed.

Where Disciple Students Attend College

Based on statistics from 300 representative colleges and universities



Independent institutions are schools supported by private endowment.

State universities and state colleges are tax-supported institutions.

Disciple colleges are our own church colleges. 9.6 does not represent the total attendance but only the Disciple student attendance. Economic and other trends have tended to give all church-related colleges an interdenominational character.

Church-related colleges, not Disciple, are the colleges of other religious groups, in which there is the same trend toward interdenominationalism as in Disciple colleges.

ment of our students, perhaps has been dormant for a time but has ever been ready to spring into action at the awakening touch of the knowledge of student need. Not only in college and university centers but all over our brotherhood this responsibility is growing. We are

much of education under the control of the state, the church must find adequate ways to permeate that education with religious idealism. Education and religion must be reunited lest our youth miss the way that leads themselves and others to the abundant life.

Again and again on campuses one views adequate and handsome dormitories; elaborate fraternity houses; the eloquent science, history, language and art buildings. One speaks admiringly of lovely ivy-grown doorways or on campuses of agricultural schools, appreciatively of beautiful, expensively equipped cow barns. One may even murmur something understanding about magnificent athletics buildings, but a single question demands to be voiced as one's eyes seek always for the answer. "Where is the chapel?" The answer usually is: "There is none."

Somehow education and religion have become estranged. With so



Dr. J. Nairn Hay (left), Director of Leper Colony at Sapucaí, Paraguay, and M. L. Norment in front of leper hut

Two Men

By DR. WILLIAM M. DANNER*

THE history of Christian missions is the history of *men*. This has been true of missions to lepers beyond any other kind, from the day of Father Damien to the three hundred Protestant and Catholic missionaries who serve and cure these tragic people today. Let these pages, therefore, simply place before you two men. Each bears a close relation to the Disciple

churches, and each will illustrate the quality of the three hundred.

About a year ago Professor Malcolm Norment, Disciple missionary at Asunción, Paraguay, wrote a letter to the American Mission to Lepers. In it he drew this profile of a man, in black on white:

"Dr. Hay is granite. When I think of him, something rises in my throat, and I'm inclined to take off my hat. He has worn out two of his own horses making daily trips back and forth from the leper colony to his home in Sapucaí, some six miles. He is cooked brown from the heat. Leaving for the colony at daybreak and returning at dusk, he finds people awaiting him in Sapucaí who have come from all over Paraguay, and some as far as Buenos Aires, a thousand miles away. He can't attend to them all.

"Up until January 1 he left for an eighty-mile ride into Asunción on every Thursday afternoon on a slow, dusty railroad. Friday morning he spent interviewing government officials to get what he could for the leper colony. Friday afternoon he attended patients, mostly lepers. He returned to Sapucaí on Saturday. This Friday afternoon practice at Asunción, and the little in the evenings at Sapucaí, have afforded him the means of making a living for himself, his wife and two small children. If he came to Asunción for private practice he could easily make \$450 a month. But he is leper-crazy.

"Hay is a modest, brawny saint. He is awakening interest in lepers on every hand. He is treating patients from some of the most distinguished families in the country who have the disease, down to the humblest peon."

Dr. J. Nairn Hay, about whom these words were written, was born in Paraguay, of Scottish missionary parents. After education in Scotland

he returned to the country of his birth expressly to work for lepers, but his own mission withheld its consent for him to do this kind of work. He undertook it single-handed and unaffiliated. Inch by inch he won over the preoccupied Disciple missionaries, a hostile public, the President himself.

Out of a filthy asylum of the old style, in the city, the few Paraguayan lepers who were under care at all were moved out to a rich tract of farm land. Thirty huts were built, a hospital building, a laboratory, a pharmacy. One hundred and twenty patients were collected. Fifty-five of the 1,200 acres were brought under cultivation, a hundred animals stocked, a plan laid for a colony three miles square which would house 3,000 patients, and a thirteen-year plan laid which should reach the whole population of the country with surveys and camp clinics, and bring leprosy at the end of that time under full control.

The American Mission to Lepers, through which the help of American Christians has to some extent reached Dr. Hay and should in the future reach him to a much greater extent, regards this work as one of the very soundest anywhere in the world. It contains all the elements of the ideal leper colony of the future—namely, a strong government base, national pride and the resulting public approval, adequate land, especially farm land, a policy of agricultural self-support as soon as possible, a strong and yet courteous and tolerant leader, a deeply Christian spirit and emphasis, a connection with, but a not-too-great dependence on, the Mission to Lepers, and a careful plan for reaching all the lepers in the country within a few years.

Leper patient who comes to Mungeli clinic



Dr. Victor Rambo (standing), Dr. Philip James (left) and Mr. Vishuanath, compounder

DR. VICTOR C. RAMBO, missionary at Mungeli, India, under the United Christian Missionary Society, would not like to have "heroics" written about him. But his letters to the American Mission to Lepers show an interesting and vital personality: enthusiastic, deeply Christian, practical, tender, devoted to his cause in its larger outlines and to his profession, but incredibly attentive to the individual.

*General Secretary, American Mission to Lepers.

A few months ago he sent to the Mission three photographs. These and the words he wrote about them so fully reveal the man that nothing is needed but to lay them where they can be seen and read:

"Let me try to put our work before you in these three pictures.

"In the picture of the group of three you are introduced to your Mungeli doctor, to Dr. Philip James, and to Mr. Vishuanath, compounder. Dr. James is technically the assistant at the Leper Homes and Hospital, but in reality he is chief and I am his helper. He is a Miraj Christian Medical School graduate giving of his uttermost for the broken bodies which have been placed by God, through you, in his care. Vishuanath, just through his pharmacist's training, is bringing a lively interest and a rare loving touch to those who need just those qualities to give them courage to go on and get well.

"The picture of the man holding a kid represents another whole department of our work: the clinics, where come about a hundred lepers who cannot or will not enter the hospital. They are all treated not only for the disease that is so tragically plain, but for the underlying disease which has prepared the way for it. Seldom does leprosy attack one who has no other disease. It waits for the weakening that follows hookworm, malaria, syphilis or something else, and then breaks in for its own terrible work.

"The man in the picture comes regularly to Dr. James's clinic, but we cannot make him come to the hospital to stay. He is at least in an ideal occupation to get well. Every day he takes his flock along this main Indian road and out to the fields to graze. He picks up the kid (who luckily cannot get leprosy!) and carries it lovingly.

"You give the oil. We put it into the muscle. God gives the healing to body, mind and spirit. We serve together along the Indian road with the Christ of the Indian road.

"The larger group picture tells of mighty victories, not without losses. The upper line of patients are those who had eyelids paralyzed by leprosy so that they could not close. These eyes were open night and day: when the hot Indian summer blew across the plains, when the sun glared with unnumbered candle power in the middle of the day. Insects settled on them and their owners did not know it and could not have winked if

they had known it. Then you sent us the instruments. These dry and lidless eyes took on luster again. They are not wonderful eyes even now, but they can see and they will not go blind.

"The second line are those who were blind with cataracts. When the cataracts were removed they all saw immediately except the woman in the center. We took long chances with her because of the surrounding leprosy, but she did want sight so badly! And the first time she lost one of her eyes. We tried again. It was not a good eye, this remaining one, but we took the cataract out and she is the happiest woman in the Homes.



Group of leper patients at Mungeli, India

"The three in the front line are only a few of those who were tortured with eyelashes in their eyes. Eyelashes growing inward, constantly scratching, breaking down at last, and destroying the eyeball. They thank you for taking those hairs out of their eyes.

"What if this good person who sent us money for instruments had left our

hands empty instead of filling them? Where would we have been with any of these cases? I say 'we.' I mean you and we and God. Study these faces: the thoughtfulness of the one in the center front; the glorious faith of the one just above her; the lines of pain and sorrow which can never in this world be entirely lifted, of the woman second from the left in the top row. Notice the Christmas mufflers. And finally notice the Christian church which is the background for the group. Here the people meet daily for worship and every Sunday for communion with their Master and with you through the Lord's Supper."

Tributes to Mother

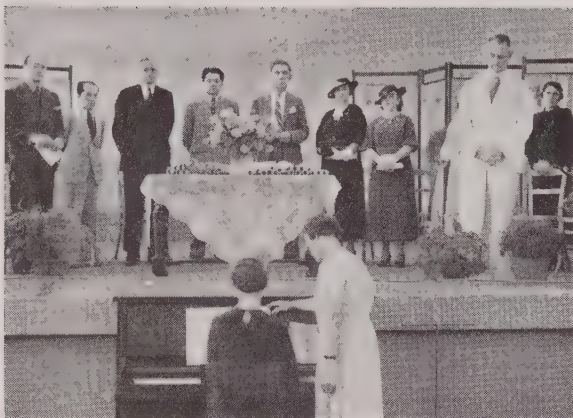
"God could not be everywhere, and so He made mothers."—*Jewish Proverb.*

"Most all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, aunts and cousins, but only one MOTHER in all the wide world."—*Kate Douglas Wiggin.*

"I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!"—*Charles Dickens.*

"Men are what their mothers make them."

—*Emerson.*



Commencement exercises at Colegio Internacional, Asunción, Paraguay, 1935

COMMENCEMENT time at Colegio Internacional, Asunción, Paraguay, comes in November and is of great importance. The final examinations usually begin about the tenth of the month and continue for ten days. These examinations which determine the success of the entire school year, no matter how well one may have done on the monthly tests, are oral. Three professors sit at a table, two from the National Secondary school and one from our own school. They may have had a day of hard work the day previously and may not be in very good humor, so it is well to treat them with some degree of respect.

Usually the two professors from the National school feel that they should determine who is to pass. Of course, there are exceptions to this rule and sometimes these men feel that our professors who know what their students' preparation is, should have the right to determine who should pass. When this occurs we are very happy, and usually the students are also, though some would rather leave it to the other professors who do not know them so well. Students are alike the world around. Some are good and always do their work day by day; some are bad and scarcely ever do any work; and many are indifferent and do their work if they know they have to do so. Sooner or later, however, our students come to realize the great importance of this final examination of the year, and many actually try to study more hours during those last days than during the entire school year. Thus they frequently come to these important final examinations a little less than nervous wrecks. What makes the situation worse is that it is generally understood that a certain percentage of each class are doomed to fail. Copious tears are shed at these finals. Those who pass feel that they have to tell the nation, no matter what is going on. Those who fail,

*Dr. Elliott, who has for a number of years been director of Colegio Internacional, has recently returned on furlough.

Commencement Time at Colegio Internacional

By A. E. ELLIOTT*

even though they know the reasons, carry on as if they were marching to their death cell. November is a month of extreme joys and terrible sorrows.

Examinations over, commencement is upon us. Time was when the great social event of the school year was the closing day of school. Then, weeks were taken to prepare some play and an elaborate program. Costumes were made, special platforms built—the Paraguayans do love to act. But November is a very hot month, nerves are worn, examinations have to be passed, everyone is tired, so in recent years we have held this artistic program at the end of June, just before our winter vacation.

Our commencement program in November is now rather short, serious, dignified. Such a program was completely unknown to Paraguayan schools, but we have had it for the last two years and it seems to be rather satisfactory, especially to those who really appreciate Colegio Internacional and its efforts to develop Christian character. The aim of Colegio Internacional is to build Christian character and apply the teaching of Jesus to the daily life of the students.

Let me describe for you the nature of our commencement program. First of all we sing the beautiful Paraguayan national anthem. Often, too, we



Distribution of the prizes at 1935 Commencement at Colegio Internacional by Dr. Findlay Howard, American minister to Paraguay (center). Left, Dr. A. E. Elliott

sing the Pan-American hymn, which paints a wonderful picture of brotherhood and good will on the American continent. Then the director gives his address. Last year the theme was "Forward, Paraguayan Youth." Then one of the students of the fifth grade, who had successfully finished the primary school, representing all those who have passed the final examinations, gives a farewell address. A response is given by the teacher of the fifth grade. Then comes special music. Often we have the Asunción orchestra for this occasion. It plays wonderfully well and our auditorium lends itself admirably to musical renditions.

Next a student of the secondary graduating class gives, in behalf of his companions, a farewell address to the secondary school, and is answered by a member of the secondary faculty. Dr. Juan Vicente Ramirez, formerly Paraguay's representative at Washington and a member of the Paraguayan Congress, gave the response in 1935. These short addresses are very inspiring and give both students and teachers an opportunity to express their sentiments in regard to the school and to the people of the nation which makes Colegio Internacional possible. Following these addresses comes the distribution of diplomas. This is an important event and the educational authorities of the nation are present for the occasion. Among them are the Minister of Education, who is likewise Minister of Justice and a very important member of the president's cabinet; the director general of schools, who has all primary schools under his jurisdiction; the director of Colegio Nacional, who has all secondary schools of the republic as his responsibility; and the inspector of private schools. Usually, too, the mayor of Asunción is present.

The American Minister to Paraguay always gladly accepts the opportunity to distribute the premiums to the students. It is our custom to give prizes to the students ranking first and second in each class of the primary and secondary schools. The students ranking third receive honorable mention. Commencement at Colegio Internacional is in fact an international event and receives liberal space in the Asunción dailies. Our auditorium in the Allen-Stone Building is not nearly large enough to accommodate those who would like to attend. It is now necessary to limit the attendance to the families of our own students, the educational authorities, and a very few invited guests.

Paraguay has just passed through a three-year war with Bolivia. We are terribly afraid, even though we do not know the complications, that the recent revolution in Paraguay may mean that all peace negotiations will be suspended. We trust that all questions can be settled without sending Paraguayan youth to war again. In the recent war boys as young as fifteen were able to get into the army and those of seventeen were conscripted. Thus in recent years few Paraguayan boys, unless released because of ill health, were



Colegio Internacional is proud of its athletes

able to finish their secondary education. Many who have fought for three years now feel they are too old to study, or because of responsibilities thrown upon them by the war—perhaps a brother or the father having been killed or injured in the war—feel they cannot continue their studies. One such is Armin del Puerto, one of our fine students. His sister Hilda graduated with honors last year and has been in the Mary A. Lyons Hall for years. We are glad Ciriaco Miranda is to continue his studies. One day he went into battle with twenty comrades. Ciriaco was the only one who lived to tell the story. His brother, one of our former students, was killed in the war. Fifteen other boys, most of them officers of the army, who had attended our school lost their lives in the war. According to the discharges they gave their lives for their country—died in service. There is one thing in particular we should remember—that those who came back are not the same boys who left us. Any army in the world that I know anything about—and I have been a soldier of my country—can do more damage to what we call "Christian character" in ten weeks than our homes and schools can build up in ten years. Warfare tears down civilization and culture. It builds neither culture nor character.

In the light of the events of the past four years it need not seem strange that Colegio Internacional, which began as a boys' school in 1920, has more recently been graduating more girls than boys—and fine girls they are, too. It is interesting to note that this school, which had only one girl enrolled in 1920 (and she admitted as a special favor) now has a fine dormitory for one hundred girl students. And coeducation is far from common in Latin America. Here, as in other respects, Colegio Internacional has been able to lead the way.

Indian Youth In a Bamboo City

By KENNETH L. POTE*^{*}

ON THE banks of the Sheonath River, just where the Mungeli road departs from its parent, the Bilaspur road, there is a beautiful grove of cowha trees. The cowha tree claims immunity to the ax by edict of law, not because it is one of the sacred trees, but because its bark is needed in the curing of hides.

One October day the style of guests living in the grace of the cowha shade begins to change. The troops of tented gypsies move on, but the usual number of cartmen still tarry as they permit their weary oxen to rest and as they cause the scent of boiling rice and curry to float in the air. Soon they, too, move on as a different type of temporary shelter emerges from among the trees.

That morning a load of bamboos had arrived. Shortly after, several cartloads of thin bamboo mats 5 feet square were unloaded. A shouting, rollicking group of boys next appeared from a cloud of dust that had been steadily approaching on the south road. They soon caused a bamboo city to appear like magic.

In the first stage of the growth of each bamboo house, laughing boys dig a small hole in the ground and plant a long adult bamboo stick up toward heaven. Ten of these are planted according to rectangular design. A few well-placed crosspieces soon complete the skeleton. The mats fit from rib to rib exactly. A little string holds them in place as first the sides and then the roof of the hut take on substantiality. Into the gaping maw of the one neglected space left for a doorway, go several liberal armsful of fresh-smelling rice straw. The temptation to stretch in delicious laziness on that bed "fit for a king" (if he be adventurously inclined) is almost too much, but there are more huts to be made. Enough palaces for 100 soldiers of the Eternal King are needed.

In the meantime a cartload of pots, pans, lanterns and bags of rice, flour and "dal" has arrived. This

forms the nucleus for a field kitchen surrounded by a bamboo fence.

Into the level fields outside the grove move the erstwhile city makers. Thorn bushes fairly hop out of the ground at the stroke of the hoe and the high and low spots succumb as the leveling process continues. There is pacing, measuring, squaring, pegging out, and finally the careful dropping of loose lime between pegs. At selected places adult bamboos are caused to stand vertical for the last time in their lives. A football field with goal posts stands complete, then a net challenges the volley ball edict, and

the jewel most precious to the baseball fan sparkles its diamond form dazzlingly in the brilliant October sun.

On the morrow the guests arrive, brought by dusty but eager feet, squawking busses and humming cycles. There is a new outburst of mirth and hilarity as the "arrived" greet the "arriving" at each readjustment of the



"In the shade of the cowha trees"—Indian youth listening to a discussion on Christian living

status quo in population of the bamboo city.

Past affiliations go for naught. The inhabitant of Dhamtari is paired off with a son of Pendra, the pride of Champa finds the odd ends of his new family to have been imported from Bishrampur, Tilda, Janjgir, Shantipur. Such erstwhile familiar names as "Mennonite, Evangelical, Methodist and Disciple" fade far back in memory as a hundred students and teachers find out they are, after all, only Christian. The fifth annual camp for Christian students is now under way.

These are the coming leaders of the Christian community in backward but now moving Chhattisgarh. They belong to a community small but powerful out of proportion to numbers, and generations ahead of their blood relatives who have not crossed over the bar into the endless expanses of the Christian horizon where beckons the gleam. They belong to the outlook which changes city and country, men and landscapes, and challenges ancient structures to rebuild their tottering foundations.

*Missionary under the United Society at Pendra Road, India.

For five days these captains in embryo gaze out toward the beckoning and brightening gleam, together with their teachers and fellow-students. They discuss "The Mind of Christ" in reference to our national problems, student problems, the rural problem; in fact, all vital phases of their life. From these discussions emerges a sense of commitment to the Christ-way of looking upon life and a new destiny for country, village, home and heart.

As they sit together, a procession of Indian soldiers of the cross passes before their eyes: K. T. Paul, Bishop Chitambar, Sultan Mohammed Paul and Principal Rudra. In this series of biographical studies there is brought home to them what their fellow-countrymen, who sprang from the ranks but were promoted with a commission of "faithful servant to Christ," have contributed to the life of their country. Another series of talks points out ways in which Indian culture and etiquette can be more fully incorporated into their personal living so as to make them acceptable ambassadors of the King.

Lighter moments are also given rein. The competition in games is keen but with more emphasis on being sportsmanlike and laughing in the right place than on winning. The daily swim in swift water with jumps from a high bridge cleanses dusty spirits as well as dusty bodies. The evening camp-fire session is filled with singing, yells and dramatizations—serious, light and even farcical. Teachers see themselves as pupils see them, students live as kings, councilors, heroes and even villains on the improvised stage.



On the banks of the Sheonath—"A swim in swift water with jumps from a high bridge"

The singing is filled with flavor as nationally distinct as the odor of curry and red pepper. The rhythm is in "East of Suez" cadence, with added ideas of western mass production and organizing genius. The note throughout is a happy one, but as the eastern stars rise higher and grow westerly, the note narrows down to the purpose of the camp and ends with:

"Come into my heart, Lord Jesus
There is room in my heart for Thee."

Five gloriously happy days are spent under the bluest sky and the brightest stars in the world. Then comes the parting with a candlelight service. One light breaks the darkness under the majestic trees,



Leaders in Christian Boys' Camp in India.—Disciple leaders (left to right): front row; 2, G. H. Singh; 4, S. M. Masih. Second row; 1, B. Sadhu; 2, Dharm Das; 5, K. L. Potee, author of accompanying article. Third row: 1, P. L. Arthur; 5, J. S. Otto

then two, then ten (as many as there are leaders) and finally a hundred as the Light is carried from Light Giver to leaders and from leaders to all members of the camp. All lights "about face" and begin to disperse to the sixteen points of the compass. Busses are waiting. With candles still in hand, the boys climb in and go forth into the night, homeward.

The camp is over. On the morrow the bamboo city will fall with the speed of Jericho. Signs of the camp will soon be erased but some lights have been kindled in this part of India that will never cease to burn.

We Are Your Ancestors

A Message to Young People

WE ARE YOUR ANCESTORS.

We are forgotten—but always present.

We are unknown—but inescapable.

We are scorned—but still with and within you.

We are the men and women who long ago put ourselves into the blood stream of the world.

At long and laborious labor we shaped the civilization of our time, not even aware that we were also shaping yours.

Those of your day who make your laws must first study ours.

The architects who build your houses must begin by mastering our knowledge of line and form.

Those who fight your wars first plot on maps the way we fought ours.

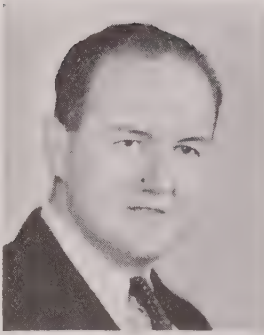
The writers of your books begin by being diligent students of ours.

That which you learn by patient work and thought you often find that we have discovered ahead of you.

By a multitude of invisible but potent hands we reach out and change you.

WE ARE YOUR ANCESTORS.

— Epworth Herald.



Edward D. Hamner

Preachers or Pastors For the Rural Church?

By EDWARD D. HAMNER*

IN TEXAS 85 per cent of our rural churches are without resident ministers. The 15 per cent with resident ministers are almost all town churches.

A tremendous problem is involved. How can a church prosper, meet the challenge of this complex world, spiritualize and inspire, when its total program consists of a Sunday school, led by the willing but untrained, and "preaching services" once or twice a month by a non-resident preacher?

No church need have such a limited program, for even the quarter-time church in the country may have a pastor—not just a preacher—who lives and works among the people, and leads them in a constructive program, provided it will join with other churches in the same county or geographical district in cooperatively supporting a minister. This grouping makes pastoral work more easily carried on. A definite budgeting of time provides the minister with opportunity for study and home duties, and with time for systematic work with his churches.

Of course, such ministry cannot be done by any man who preaches as a side line. It is a type of work which demands more than a full-time resident ministry, rather than less, because it takes the minister away from his home a great deal of the time. But *our calling is a calling to serve, not to be comfortable.*

The plan I use calls for spending half of my time in field work. Thursday afternoon, Friday and Saturday are ordinarily spent with the church where services are to be conducted the following Sunday. The daytime hours, both morning and afternoon, are devoted to pastoral calling. In the country this must be most leisurely. No ten- or fifteen-minute calls will do. And the minister need not fear to drop in for his call just before dinner, for he is always a welcome guest, sharing "pot-luck" with his people, whether they be

well-to-do or poverty-stricken. The evenings are often spent in committee meetings, workers' conferences, young people's social hours, athletic contests, practice sessions for some program which is being arranged, or other work typical of the ordinary ministry.

During the four days he is with these people, the minister can help make plans, appoint committees, and initiate programs which are carried out during the following weeks. If a long-time program is being worked out, the minister and people confer on such projects as are in progress, and plan what shall be done during the coming month.

Of course, the minister is ready at all times to answer calls from any part of his wide parish, just as a city minister may divide his work up by city districts, but is ever ready to minister in any of the districts if the need arises.

Pastoral visiting is methodical, and worth while. The minister soon learns who keeps informed of sickness in the community, and upon his arrival on Thursday, after securing this information, visits the sick and bereaved. Generally denominational lines are not drawn. It makes no difference to a farmer whether the sick neighbor is a Baptist, Methodist, Christian, or nothing—he performs his Christian duty of visitation, "keeps up" the needy, and nurses when needed. Why should his pastor be less Christian?

The pastoral call may be just a friendly visit, and reminder of the church services the following Sunday; but it usually amounts to more than that. It is an opportunity for the people to talk over their spiritual, economic and other problems with the minister. People who suffer the isolation of farmers, far

from town, often without car or telephone, crave social intercourse, and delight in the visit of one who can not only talk over the community news, but who can guide them in facing the difficulties of life. This visit is also an opportunity to appeal to those who are not Christians.

Does such a pro-



Fortville, Ind., Christian Church, Estil Taylor, pastor

*Successful rural pastor, Oakwood, Texas.

gram of pastoral care do any good? Are the results commensurate with the efforts and sacrifices of the minister?

Definite results have been seen in church attendance. On occasions when the usual pastoral work during the week is omitted, as conditions sometimes demand, a difference in church attendance is great enough to be noticeable. The pastoral calls, if they do no more, jog the memory or stir the conscience of the people so that they go to church.

The workers' conferences, committee meetings, and other methods of planning and executing the program of the church, are constructive. They train the people to think in terms of improvement, provide opportunities for open discussion, thus preventing the common provincial complaint that a few people run it all, and give the church a real program of work, in place of haphazard bursts of activity.

Meeting with the young people, whether it be merely as a spectator at their school athletic contests, as participant in their social affairs, or as friend and counselor in their church programs, gives a personal contact which is constructive, and helps the minister to guide both the thinking and the action of the youth in right channels. I have seen the hearts and confidence of youth won by joining in their domino games, pitching ball with them, or vying in their contests and endeavors.

Most rural churches have traditionally depended upon a summer meeting for their yearly evangelistic efforts. They still do to a large extent, and country people are not easily changed. But the pastoral ministry enables the church to have the stimulation from time to time of additions to the church at other times than in the summer meetings. It also means that when the meeting begins, the church is much better prepared than was the case in one Texas church where no regular services could be held, but the people always had a summer meeting in order that the people of the community "could hear the pure and unadulterated gospel at least once a year." The minister knows his people, and knows how to direct the efforts of the meeting in beneficial channels.

Once, country people turned out en masse for two revival services a day, and large crowds were present each morning, even during the busy work season for farmers. Now, however, in few cases are any but the "faithfuls" on hand for a morning service. Then why not make it a service planned especially for them? This is one of the year's best opportunities for a course in leadership training.

Most country people have very meager facilities for study of their problems. The regular sojourns of the minister, as well as the summer meetings, provide opportunities for helpfulness here. The minister who guards his library as his life, and is afraid he may lose some precious book, probably gets much less

from the books he keeps than the one whose books are scattered all over the country, and are in constant use. The people of four communities are continually using some of my books, so that the problem has arisen of supplying a demand for certain ones which one copy cannot meet.

In the village, where the children are available after school, the minister can conduct a class to instruct children in the meaning of church membership, and the significance of the Christian life. Where they may not be so easily gathered after school, the material used in class may be duplicated and placed in the hands of the parents for instruction—which may, after all, be the better method.

The pastoral ministry gives the minister an opportunity of working out with the people better worship services, and of presenting religious dramas on such occasions as Easter and Christmas. A little ingenuity on the part of minister and people can overcome the limitations which often prevent such services from being held in the small rural churches, and thus are brought to the rural areas some of the advantages often restricted to the urban churches.

A pastoral ministry enables the minister to keep his finger on the pulse of the people. This is perhaps one of the most important of its values. The minister is a preacher. But unless he preaches a message peculiarly adapted to his flock, much of its value will be lost. Herein is a weakness of the non-resident preacher. He does not know the people and their problems. He does not share their joys and sorrows.

The man who lives among his flock not only knows them individually, but knows their mode of life and their type of thought, and can therefore couch his messages in terms in keeping with their thinking. The imagery of a message makes it vivid or obscure. If the imagery he uses reflects *his* life in the city, rather than *their* life in the country, they will not only consider *him* but his *message* impracticable. But if he speaks "their language," and brings a message which guides their thought toward the Christian solution of their problems, his ministry will be vital instead of dead.

A wise gardener watches his vegetables, and cultivates them in accordance with their growth and conditions of the weather and soil. Were he to come to the garden once a month with a predetermination either to water it, or to plow it, he might do exactly the wrong thing. And the minister who comes among the people with merely a sermon, and not a particular message for a particular people, lacks something of being a true prophet of God.

One of the great needs of America today is for able ministers to make the sacrifice necessary that the great rural areas of this country may have the benefits of a pastoral ministry.

"God, give us men. . . ."

Recovery and Advance by June 30

A Suggested Technique for the Church that Cares

By PAUL G. PRESTON*

TWO things are essential in every local congregation if the brotherhood is to realize Recovery and Advance by June 30.

First, in every church the money that yet remains to be contributed for the goal of the world-wide causes in Unified Promotion must be set up to be raised by June 30, either through the payment of regular pledges in a church budget or by special offerings or both.

The second essential is a passion and enthusiasm for the world-wide work of our Lord. A process of money raising without passion is a cold engine. Passion for a cause without definite procedures of support is a waste of power.

Unified Promotion is a process to save duplication of effort in approach to the local church by the general causes of Christ. It is not an escape from responsibility for the agencies or the local congregation, but an opportunity to labor together in a constructive policy to provide for the work in both the local field and beyond.

THE first and major effort of Unified Promotion was to help the local churches by supplying literature for the every member canvass and the teaching of stewardship. The goals suggested for the causes in Unified Promotion were the actual amounts given the preceding year plus 10 per cent. If a church is to face its God-given task, it cannot do less than reach this goal by June 30.

Where a church has cared for the world-wide work of Christ in its budget and has adequately provided for the budget with pledges by the members, there remains the all-important matter of the collection of pledges in such amounts before June 30 that full remittance can be made. A budget may be a source of power for the work of the kingdom or an opiate to the conscience of well-meaning people.

A few months ago many church boards and ministers were saying, with a feeling of satisfaction, "We have it in our budget." The Lamb of God was slain from the foundation of the world, but until Jesus actually went to the cross the Way was a lost trail. To put the world-wide work of Christ into the budget



Paul G. Preston

was a splendid thing to do. To put the money into the treasuries that maintain the ministries of Christ is absolutely necessary to keep the Way open for a bewildered and lost humanity. Jesus did not put "if," "but," or "sometime" into the Great Commission, and to keep his followers from doing it he began by saying, "All authority in heaven and on earth is mine. Go!" The church cannot be Christian and ignore Christ.

Most pledges made to the Lord's work can be collected, when given as much attention as the matter of attendance receives for the church auxiliary meetings. Visitation by church leaders will produce the needed money and save to the church many people whose accumulating pledge deficit is coming between them and the church.

CHURCHES should begin now to plan for the realization of budget promises by June 30. Children's Day, June 7, affords an opportunity for all churches, budget or those depending on special offerings, to reach their goals. The goal for that day should at least be the part that yet remains to be paid in of the total goal for the causes in Unified Promotion.

Break up this goal into amounts that should be raised by departments and classes in the Sunday school and other church organizations and have each group accept its own goal and begin at once to raise the money. Then June 7 will be a day of victory when the offering is received, and not merely a day of hope for a "hit and miss" collection.

Every church will have people in the morning and night service not represented in the Sunday school offering. Supply them with envelopes; invite them to give. Exceed the goal if possible. No Christian or church will exceed God's expectancy of his people.

The way to Recovery and Advance for the cause of Christ is the way of sacrifice. The drawing power of Christ was and is dependent upon the cross. The world does not understand self-giving, but the world cannot resist the power of self-sacrifice. The preaching of the cross is foolishness even to God unless it be accompanied by the outpouring of life and substance that inhere in its practice.

*General Representative of the Pension Fund.



Robert A. Doan

By STEPHEN J. COREY

ROBERT A. DOAN passed away at his home in Westerville, Ohio, on March 18. He was sixty-one years of age and died of pneumonia following a severe attack of the flu. He had suffered a slight stroke about four years ago and had retired to private life. Mr. Doan, from the standpoint of Christian service, was one of the unique business men of our fellowship. His early life was spent in Nelsonville, Ohio, where he was engaged in brick manufacturing with his father, after whose death he became president of the company. During his life there, he was very active in the work of the church and conducted for many years one of the largest men's Bible classes in America. At one time it had a membership of more than 1,200. Nelsonville was a community in the midst of the coal mines, and Mr. Doan worked with a group of men of varying circumstances, race and outlook. His class was a vital evangelistic agency and many leading men, as well as those from the humble walks of life, were led to be active Christians. Under his and the class's guidance, men from the sinister groups, such as saloon keepers and gamblers, were converted, and gave their lives to Christian service.

At the age of forty Mr. Doan, who had made a modest competence in his business, retired, disconnecting himself entirely from business life and giving his whole service to Christian work. He served on the Commission of the Foreign Christian Missionary Society to the oriental mission lands in 1914, with Professor W. C. Bower and Stephen J. Corey, his wife and his son, Austin, accompanying him. After the two others of the commission returned home, he continued on for about six months, lecturing on Bible school methods and organizing men's classes in Japan, China and the Philippines. On his return to America, he became laymen's secretary for the Foreign Christian Missionary Society, and afterward, oriental secretary. He gave full time to this work without expense to the society.

Mr. Doan made two later journeys to the mission fields of the Orient, in connection with his work, and then entered Y. M. C. A. service in the Army during the American participation in the World War. Following this he returned to the Foreign Christian Missionary Society, again at his own charges, and again gave his services speaking before men's groups in America and helping to superintend the work on the fields. After the United Christian Missionary Society was organized he became one of the surveyors of its

work and went to the fields of the Far East and also to Latin America in this service.

He was intimately associated with the organization of the Y. M. C. A., the International Fellowship in mission fields, and the Modern Missions Movement. Few American laymen, if any, knew the missionary movement as well as did Robert A. Doan. He was very progressive in his missionary convictions, believed strongly in the missionary enterprise adapting itself to changing conditions, and was an ardent supporter of interdenominational and interracial cooperation.

Mr. Doan's life was one of great simplicity. He lived humbly, denying himself even the ownership of an automobile, and gave generously to the work which he loved. He was motivated by the most profound sincerity and integrity. He was intolerant of sham, did not believe in extensive propaganda. His work was as genuine as his famed vitrified brick which paved the streets and roads of many sections of Ohio.

Mr. Doan was a genuine Christian internationalist and he knew no race discrimination. His heart was very tender to the call of human need, and the suffering of people everywhere brought him acute pain. He was one of the most sincere men in his desire to give his life where it would serve most. He felt that he had acquired enough money for his and his family's protection and that the rest of his life must be invested where God and humanity directed.

His home life was very beautiful. His first wife, who accompanied him to the mission fields and had fellowship in his every plan, died in 1921, and in 1923 he married Mary Lediard of Japan, who shared in all of his later service. She and his aged mother who always encouraged him in his life plans survive him. His son, Dr. Charles Austin Doan, is the director of the Medical Research Department of the Ohio State University Hospital—a young man who is rapidly becoming one of the leaders in this field of work in America.

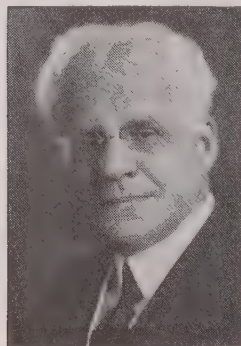


Robert A. Doan

Personalities

By FRA EDGARDUS

IN THE days when the eloquent E. L. Powell was in the height of his remarkable ministry and his congregation had just moved into its new temple of worship, I met a Louisvillian who remarked, with a twinkle in his eye, "First Church has the building,



W. N. Briney

but we have the preacher." He meant no disrespect to Dr. Powell; it was his way of expressing admiration and love for his own minister, W. Newton Briney, pastor at Broadway Christian Church. Thirty years ago and more, this eldest son of the late J. B. Briney went to Broadway, and he is still there, ministering with grace and power. His hair is snowy white; his serene and noble face has launched, not "a thousand ships," but five thousand Christian careers—a greater achievement by far.

One of "Newt" Briney's choice stories has to do with his maiden sermon, delivered on a sweltering Sunday morning in Memphis. He had supplied himself with voluminous notes, reflecting much of his recently acquired theological knowledge. He also used a large palm leaf fan, not just because it was hot, but chiefly because he felt that by waving it in a measured, dignified manner he would appear to be altogether at ease. Unfortunately, one injudicious swoop of the fan in the early stages of the effort scattered the notes among the pews. Obliging his hearers gathered them up, but the task of reassembling them in proper order was hopeless. So, instead of the sermon that had blown away, he delivered a college oration on "The Brevity of Life." He knew it by heart.

Some years ago I was guest in the home of a fine church family in St. Louis. My hostess told me proudly of her son who was preparing for the ministry at one of our colleges. Later I met this young man, then the alert minister of the First Christian Church of Maryville, Missouri. He looked good to me, and as I surveyed him o'er, I thought "this lad is going places." He did and still is, if you know what I mean. He is associate minister (not assistant) of L. O. Bricker at Peachtree Church, Atlanta, Georgia. He is still alert, looking ahead, studying hard, vastly in love with his vocation, and he expects to spend two months in England and Scotland this summer. His name? It is easy to remember—Robert W. Burns.

Coningsby M. Gordon, Australian-born and one of three parson brothers, is the excellent preacher at First

Christian Church, Norfolk. A hard worker, he reads widely and well, a fine, forthright character, in love with his high calling. He has the instincts and spirit of the reformer. . . . Another brother is Gifford Gordon, whose prohibition crusade and lectures made quite an impression half a dozen years ago. Gifford has remarkable platform powers and should be kept busy in the lecture field. . . . And a third brother, Lindley, is connected with the World Peace Movement and has been a factor in the exchange of American and British ministers through the summer season. A fine upstanding gentleman he is. . . . And be it known that these three parson brothers have other brothers in Australia who, as laymen, are active in the churches where they hold membership.

Richard H. Crossfield preaches at First Christian Church, Birmingham, Alabama, and in vacation time conducts select groups through Europe, Asia and South America. This year he plans to take a party to the Scandinavian countries. He was seventeen years pastor at Owensboro, Kentucky, where he is still greatly loved, and was president of Transylvania College, Lexington, for thirteen years—and such years they were! It was there that he led a successful crusade for open-mindedness, and those who were close to him in those difficult times think of him as "Richard the Lion-Hearted."



R. H. Crossfield

As a member of the celebrated Men and Millions Team his colleagues recall his favorite word "exactly." Did a leader suggest a certain strategy? Crossfield abetted "exactly!" Was a specific problem presented, he was the first to reply "exactly!" Thus by our favorite words are we known.

I am honored by readers of this page who send me bulky packages or write asking if I will examine manuscripts of books they have written and pass upon the merits of the same. Honored, yes, and troubled too! Unfortunately, I haven't the time to read these manuscripts; and even if it were otherwise, I fear I would not be the best of critics. Put your patient best into your article or book; revise it, maybe a score of times, pick out a suitable editor or publisher, commit it to Uncle Sam, and await the verdict. If it comes back, send it to a professional critic, of which there are many, and you will secure (for a fee) expert advice.



Looking Backward -- From 1960

By MISS DALE ELLIS*

IT WAS the latest model of the 1960 passenger planes, equipped with the most recently devised telescopic apparatus, and the landscape, thousands of feet below, was clearly visible. The passenger in Number Six, whose eyes had not left the earth below since the plane had crossed the Mississippi boundary line, was plainly growing more and more excited. Finally he ripped into the drowsy boredom of Number Five.

THIS is Mississippi, isn't it? I can hardly believe it! Look at those neat cottages and pretty dooryards scattered all among the farms down there! Aren't they Negro children playing about that fine school building? And look at that machinery in the fields operated by Negroes! Why the last time I was here in 1936, this district was all huts and shacks set hit or miss among the cotton. Only white children had such schools as that one there. About the only farm machinery was the one-mule-power plow. What has been happening here?"

NUMBER FIVE stretched awake. "Well," he said, "it's quite a story that centers around a Negro school at Edwards called Southern Christian Institute. The long and short of the tale is that some twenty years ago the church people upon whom it depended for support suddenly got interested in its full possibilities. They enlarged its faculty and curriculum to include a new type social service. Then they gave support to a group of carefully selected students from strategic areas of need among Negroes, and after careful training sent them back home on salary to improve things. The result you are looking at below. See that stately well-kept church over there? That is a Negro church, one of scores similar to it. You ought to stop over and visit the

Negroes around here, trained in all the professions and crafts, organized for best community making. You can hardly find an illiterate Negro here now. Courses in adult education for several years made a vast change in all ways in the Negro attitude toward life. Really quite remarkable."

NUMBER SIX had registered one bewildered look after another. "I never thought it possible."

NEITHER did a lot of us, until we saw it proved. And this is not the only place. Ever been in northeast Texas? A Negro school there, Jarvis Christian College, has done the same thing for Negro citizens all through that rich oil section. Down in San Antonio I never get over being surprised at the change in the Mexican district. In fact, it is not a 'district' in that sense any more; it is one of the prettiest, best kept parts of town with a high type of prosperous, civic-minded citizens. They say the change grew out of a Christian institute there some years ago. I've been told of a similar development among the American-born Orientals on the West Coast. Are you flying back to New York?"

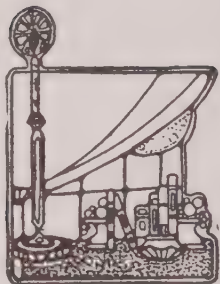
I EXPECT to."

THEN take a plane over the mountain districts of eastern Tennessee and Kentucky, and notice the development around Livingston, Tennessee, and Hazel Green, Kentucky. All because of two schools there, I'm told."

NUMBER SIX looked thoughtful for a while, then spoke, "Well, my preacher always has talked about home missions but I did not know he meant anything like this."

*Secretary of Institutional Missions, United Christian Missionary Society.

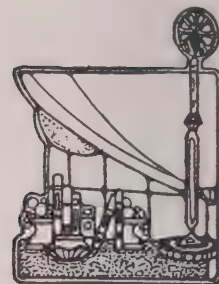




Book Chat

Religion and Its Resources

By C. E. LEMMON*



WINIFRED KIRKLAND is an author of several books and magazine articles who at the close of the war had a genuine experience of religion and says that since that time she has not been able to write about anything else. Her new book *As Far As I Can See* is addressed to a young friend, Janet, who though employed in an office has had some success as a writer. Janet is skeptical about religion and Miss Kirkland writes an appraisal of her own religious life as a testimonial and confession of faith. For the past few years she has been an invalid, intimates that death is threatened, and this adds to the significance of what she says. I find profit in nearly every book of personal testimony and this is far above the average in intellectual vigor and artistry of expression. There are thousands of intelligent young people, like Janet, who would read this book with interest and appreciation.

Georgia Harkness is professor of philosophy of Elmira College. She is in touch with the young theologians of the eastern seaboard and has absorbed their writings and speaking. Her new book *The Resources of Religion* shows this familiarity with present-day thought as well as her own intellectual penetration. The chapter headings are as follows: "What Religion Is," "What the Christian Religion Demands," "A Christian Society—Means and Ends," "The Impotence of the Church," "Our Enlightened Paganism," "To God Through Revelation," "To God Through Reason," and "Laying Hold of God." The tone of the book is critical and while the author is in sympathy with the general trend away from liberalism she is not so gloomy as some of her teachers. The chapter on a Christian society is especially helpful. She insists that the means for reaching an ideal society shall be Christian as well as the ends, and makes a nice distinction between the violence advocated by some reformers and the nonviolent coercion necessary in any social cooperation. This work is a distinctly valuable contribution to current discussion and is written with sufficient lucidity as to make it a suitable text for classroom work.

Christianity and Personality by John Wright Buckham is a recent selection of the Religious Book Club, chosen I suppose because it represents the school of theologians who are known as "personalists." Dr. Buckham discusses the idea of personality as it ap-

pears in psychology, in the popular parlance which is often degrading, and as it is conceived in the higher realms of experience. Personality itself is supernatural, claims the author, and is fed religiously by the ideal personality of Jesus and looks toward the perfect personality of God. It is an interesting book to read but seems to be rather unconscious of the current conflicts in religious thought or the crisis through which our western culture is passing.

Sometimes we entertain angels unaware, or have friends who appear providentially, or experience some coincidence that seems uncanny in its timeliness. A few days ago I had such an experience as that in the coming to my study of a book which just "hit the spot." There was an epidemic of sickness in our community, hundreds of people ill with influenza, pneumonia, mastoids, operations, fractures, with homes quarantined and hospitals crowded. It was a good time to get *The Art of Ministering to the Sick* written by a doctor and a preacher. The doctor is the famous Harvard professor and author Richard C. Cabot, best known for his *What Men Live By*. He tells the preachers what to say and how to say it, what to avoid in action and speech, how to treat the doctors and nurses, the routine of hospitals and reasons therefor, the psychology of suffering and pain, the characteristics of certain diseases, all of which his lively imagination and writing skill combine to make most vital and interesting. The preacher is Russell L. Dicks who is a minister assigned to hospital visitation in Cambridge, and he writes of the ministry of prayer, of visitation, of case records, and suggests techniques for such a ministry. The effect of the book if read by ministers and physicians would be to build a strong alliance of these two important professions to the benefit of all sufferers. There is one serious drawback to the book and only one; it costs three dollars. If any book deserves the much overworked designation "indispensable" it is this one.

Each chapter of *See These Banners Go* contains the story of one of the twelve leading Protestant communions in America. The first is about the Protestant Episcopalians and the last about the Disciples of Christ. It is written in interesting narrative style, backed by considerable research and containing much authentic information. Frank S. Mead is the author.

(Continued on page 30.)

*Minister, Columbia, Missouri, and contributing editor of WORLD CALL.

Social Trends

By JAMES A. CRAIN*

Frustrated Youth

THAT the five to eight million young people who have arrived on the threshold of life since the depression began and have found no "Welcome" on the doormat constitute a potential threat to the social order of major proportions is the fear of some of those who know what youth is thinking and saying. Three years ago Dr. Joy Elmer Morgan, editor of the journal of the National Educational Association, outlined to me the plight of three million young people who had graduated from high school or college, or had completed all the formal academic education they expected to get. That was in the early days of youth despair. Young people had just begun to awaken to realization of what the depression was doing to them. Their first impulse was to get away. Those were the days of "Youth on the Loose"—hitch hikers thumbing their way along the main travel routes, boys (and sometimes girls) riding freight trains, transient youth overflowing shelter camps into "jungles" along the railroad tracks.

Strange as it may seem, though the number of frustrated young people has risen to an estimated five million to eight million, there aren't so many boy and girl hitch hikers any more—at least not the variety under discussion here. One doesn't see the hundreds of hungry, miserable, dirty young people on the highway that were everywhere visible a few years ago.

For this situation several factors are responsible. One is the substitution of direct cash relief for the brutal and socially unintelligent system of food baskets and coal orders that relief authorities used to hand out to the unemployed. That whole system was so destructive of self-respect and so devastating to morale that young people refused to stay at home and face it among their friends. Direct cash relief, as unsatisfactory as it is, is more tolerable. A maximum of 600,000 young men, of the most needy type have been taken into CCC camps. Federal education aid has helped others to stay in school. The National Youth Administration has tackled the problem with vigor and determination. Large numbers of children and youth have been reemployed by industry since the Supreme Court declared the NRA invalid.

Apathetic Youth

The fact that there are not so many young people foot-loose on the highways does not imply that the situation is getting better. In fact, in many ways it is becoming worse.

Serious disintegration of moral fiber is taking place among young people who have never had jobs and who face the future with little or no prospect of getting work any time soon. Those who do find work often are compelled to accept wages so low that relief would be preferable except for their self-respect.

Maxine Davis, Washington newspaper and magazine writer, who recently made a 10,000-mile tour of the United States to study the youth problem, describes them as "The Lost Generation." Youth, she says, does not count itself in a temporary jam. Young people have no conviction that they can or will emerge from their present distress. Everywhere they ask for jobs, but do not believe they can be had except through favoritism and "pull". The result is a generation that "accepts its fate with a sheeplike apathy." Today's youth would never have the courage to fire on Fort Sumter, says Miss Davis, nor would the young men of Massachusetts ever resist British tea and King George's taxes. The Declaration of Independence is to them just an appendix in their history books. "If they were to hear an orator aver 'when any form of government becomes destructive of these ends (life, liberty and the pursuit of happiness), it is the right of the people to alter and abolish it' they would label him a 'red' and walk out.

Dangerous Youth

These facts, which can be verified to a greater or less degree in nearly every family in the United States where there are young people, carry with them implications of the gravest character. Three or four years ago young people were talking about building a new world. One doesn't hear so much of that now. These young idealists have discovered how deeply entrenched the old abuses are and how bitterly those who possess the privileges and the means of defending them will fight to protect their interests. The result is an apathy more dangerous than the spirit of revolt. Millions of young people whom we dare believe were sired by fathers of courage and character, robbed of the opportunity for self-support, marriage and family life, are bogged down in the Slough of Despond.

But let a challenging voice ring through the land! It makes little difference whose voice or whether it be the voice of statesman or demagogue, just so it promises salvation from frustration and futility and offers a program that challenges the spirit of patriotism, adventure and sacrifice that is for the moment stupefied by calamity. It was at such a time that Mussolini came upon the scene in Italy and Hitler in Germany. Let the United States continue to flounder for a few more years and let a challenging personality arise with a definite program that promises hope and the young people of this country will follow him as surely as the children of Hamelin Town followed the Pied Piper. "It Can't Happen Here" Sinclair Lewis says. But it can.

Let's Do Something!

Here is an opportunity for the older generation to redeem itself from the chaos it has created and bequeath to our children a world fit to live in.

Let's begin by ratifying the Child Labor Amendment. It would take jobs away from children and young people and give them to their elders. Then the children themselves might be able to look forward to jobs when they reach adulthood.

Second. Let's devise a decent old-age security law. The present Social Security Act is a beginning, but it is by no means a satisfactory solution of the problem of old-age security. The benefits are too low and the retirement age is too late. In a land where industry begins to discriminate against men of 45 or younger, sixty is not too early to contemplate retirement—at least voluntary retirement.

Third. Let's reorganize our national economy. Destructive floods in our river valleys, destructive dust storms on our mid-western plains, destructive forest fires, reforestation, soil erosion prevention, grade-crossings elimination, and hundreds of other problems await solution. Here are jobs for engineers, mechanics, and laborers for years to come.

Fourth. We need decent houses to live in. More than half the people in the United States live in houses scarcely fit for human habitation. Millions live under indescribable conditions.

Fifth. Let's get rid of the folly of war and release the human spirit for creative rather than destructive purposes. What hope is there for anybody so long as this devil-lust dominates the souls of men? What incentive to create or beget when tomorrow it all may go down in the welter of war? The savings would go far toward building a more decent world.

Sixth. Let's get rid of the foolish notion that prosperity can come through scarcity, and begin to build an economy of plenty. Our overwhelming human needs would keep every-worker busy and every machine going, if only we had the sense to get at it.

We haven't the money, you say. Well, we spent twelve billions on the World War and lent the Allies eight billions more. Last year we appropriated nearly five billions for relief and this year we are asked to appropriate a billion and a half more. We have paid the veterans a total of about four billions and still have pensions to face! Isn't it about time to change the program?

*Dr. Crain is secretary of the department of social education and social action for the United Society.

A Jewel With Many Facets

By S. Maqbul Masih*



Girls from Burgess Memorial Girls' School, Bilaspur, India, snapped as they were starting about their various occupations

YOURS is a jewel with many facets," said Mr. Bryce of the United Church of Canada who is now stationed at Nee-much in Central India, to Miss Ennis, in expressing his appreciation of the Burgess Memorial Girls' School after he had finished visiting the school. And he was absolutely correct, for in this curt phrase he has voiced the opinion of the many visitors to this institution.

The main school building is a two-story affair, in the upper story of which the girls live, the lower story being used as classrooms. There is a big assembly hall which can easily accommodate over 500 people and in which the North Central Provinces Women's Conference held its sessions recently. The building has also been used on numerous occasions for the giving of dramatic performances. It is one of the few modern school buildings seen in this country. Adjoining it are various other buildings, the dining room and the kitchen, the kindergarten and the primary school buildings, the sick room and the teachers' dormitories, the Normal School building and the principal's bungalow. Everything, including the lawns and the hedges, the paths and the gardens, is neat, orderly and clean. On one side lie the extensive playgrounds with basket ball, volley ball, field hockey, tennis and badminton courts. The institution has its own water supply.

It is a pleasure to meet the nice-looking, healthy and cheerful type of girl that you meet here. You meet her on the play field taking part in all kinds of outdoor games and athletics, and developing a form of physique that only such exercise can help to make. You see her in a classroom as keen and intelligent as the best girl upon the face of the earth. She is keen on learning and can take her place alongside the

best of women in the world. You watch her taking practical lessons in domestic science where she learns first aid and home nursing, physiology and the care of children, looking after arrangement of diets, sewing and household management.

One cannot help noticing what Christianity has done for the women of India and what this particular institution has done in this part of the country to uplift womanhood. It is beyond description, but one of the most beautiful facets of this jewel is the number of non-Christian girls of the very best homes who attend school here. The high school department alone claims more than twenty. They take part in all activities and it is a pleasure to have them in religious classes where I have the privilege of teaching them. Surely this institution is dispelling the darkness of ignorance and superstition and is helping to bring in the "Light."

The girls take active interest in Girl Guides and Blue Birds. There is a glee club that keeps everyone full of glee and also helps in the singing at the church services. There is a dramatic club which helps to train the girls and very often they put on splendid plays. Then there is the self-government committee which teaches the girls to manage their own affairs. Many a time this committee can accomplish things which the authorities can never enforce. The Christian Endeavor Society, the Young Women's Christian Association, the Women's Christian Temperance Union and the prayer circle are some of the organizations which are active in this institution and each of these makes a solid contribution to the Christian life and character of the students who go out of this institution.

How can a visitor resist saying with Mr. Bryce, "Yours is a jewel with many facets"?†

"As Ye Go—Preach"

IN A RECENT trip into the back country, visiting the churches and schools and holding three institutes for the evangelists, we baptized 308 people among whom were many more young married and middle aged people than formerly. Many times the candidates are children but the older people seem to be taking more interest, and this is very encouraging. The seed planted by our preachers and teachers through the years is perhaps reaching its harvest time among those who are more difficult to reach but who will have a greater influence in their communities once they are converted. One man, Lokona Paul, whom I call the "smiley" man because he is such a pleasant old fellow, has been a listener for years and just now decided to take the step. He and two of his children were baptized. He is an especially interesting character because he has never had more than one wife and she has borne him seven children, both facts being rare among the natives. One young woman was baptized in spite of the fact that her new husband, the Big Chief of the district with a large harem, threatened her and her family with vile threats if she consented to be baptized. The Chief pretends to be friendly to the Mission but has proved himself to be opposed in so many ways.

Among the candidates for baptism at the largest coffee plantation were six Catholics, one the mother of one of our preachers. At these plantations we are baptizing many people from villages where we have never had a teacher. As these young Christians finish their work and return home they will be unshepherded. This is our biggest problem at present. There is evidence of a quickening interest; there are many calls for teachers but we are not adequately paying those teachers that we do have and do not have funds to keep a large enough number on the station in training to supply the demands. There should be someone traveling all the time to supervise their work properly. We "lift up our eyes, and look on the fields, that they are white already unto harvest," but the laborers are few.

We have a group of twenty-five student evangelists in training. We are having to depend upon your gifts to keep these schools going as we receive no financial aid from the government for our school work. The Catholic missions receive government aid as their schools take the place of other government schools and it is difficult for our Christians to understand why the difference is made when we follow the State course of study. Without our schools in Congo the evangelistic program would be tremendously crippled, as we are able to reach many young people in this way and we have no other means of training prospective teachers.

HATTIE P. MITCHELL.
GERTRUDE SHOEMAKER.

Mondombe, Africa.

*Pastor, Bilaspur, India, church and Indian representative at World Convention in England and vice-president of the Toronto World Convention.

An Evaluation

By BERTHA CLAWSON*

A T A GREAT welcome meeting given me by the faculty and alumnae of Margaret K. Long Girls' School, Takinogawa, soon after my arrival in Japan after four years' absence, President Y. Hirai said in his address words to this effect: "Miss Clawson is with us again and we are glad. It would not come well from other people, but we here and now ask that she tell us freely the changes that she has seen by which the school has been bettered, but most of all we want her to scold us and tell us our faults—because she has the right and because we earnestly desire to improve." I am taking him at his word and recording here some of my impressions.

First, I found that through the intervening years since our Japanese coworkers have been responsible for the government of this school, there has been no attempt to break with the spirit of the past. On every hand and in every speech most generous expressions of appreciation and regard were expressed for all who had labored in the past and "the high Christian principles and ideals upon which the school was founded" are words that are constantly heard.

Second, the *esprit de corps* of the alumnae. Their loyalty to their Alma Mater is a beautiful thing. Ours is among the youngest of Christian Middle Schools for girls in Japan and the association numbers less than a thousand. Yet this same association has rendered and is still rendering, invaluable aid to the school in every way.

Third, the confidence of the Parent-Teachers' Association. This association is made up of the parents of all the students—Christian, Buddhist, Shintoist—working together in closest relations with the faculty. They are kept in touch with the financial and spiritual conditions of the school and are free at any time to offer suggestions and formulate plans, feeling assured that such will receive respectful consideration. They have rendered invaluable aid in more ways than a financial one.

Fourth the attendance. The enrollment of the school is at present 530 girls. Our school year in Japan begins in April, at which time the Margaret K. Long Girls' School is supposed to take a new class of 100 girls. Last year over two hundred applicants for admission had to be turned away because of lack of room and proper equipment—this in face of the fact that other and older schools failed to get their quota of students. Ask the alumnae of the school or his personal admirers why it is that in spite of crowded conditions and inferior equipment the school increases in popularity each year, the answer usually is, "Hirai Kocho no jinkaku desho!" (Because of the personality of President Hirai, don't

you think?) Be that as it may, the Margaret K. Long Girls' School is a growing institution.

Fifth, the spiritual condition of the school. Before leaving for Japan last October, I was in our board rooms in Indianapolis for some final conferences when someone said to me, "Be prepared for the change you may find in the spiritual condition of the school for, engrossed as they must be in their efforts at self-support, necessarily something will have to be neglected." On Sunday preceding last Christmas, in the chapel of the school in which a baptistry has been built, President Hirai buried in baptism twenty-three lovely girls, largely from the three higher classes of the school. I was told that this school year, counting these girls, just fifty had become followers of Christ, and that there is to be at least one more opportunity before Commencement Day on March 23. I found the Y. W. C. A. in the best year of its history. The class of 1936 will be missed as it leaves in March, for it abounds in splendid leaders who have been trained in Sunday school and church and in girls' clubs, leaders' training classes, prayer groups—all a part of or cooperating with the Y. W. C. A.

Sixth, the financial condition. All bills have been met and at present, aside from the endowment fund of 9,245.09 yen, there is on hand 20,000 yen for remodeling and repairing the main building. I found the buildings in a deplorable state of disrepair.

The school is self-supporting and this was accomplished by a reduction in salaries of everyone connected with the school, by the help of the alumnae and Parent-Teachers' Association assisting in the way of equipment, and by a slight increase of government grants to the school—but chiefly, perhaps, by a system of bookkeeping whereby a definite per cent of all tuition and fees of all kinds, bazaar sales and receipts from entertainments, was set aside for a fund for repairs and rebuilding. The result has been an increased loyalty to the school and all for which it stands on the part of faculty, students and alumnae and a oneness of purpose that is rarely seen in any institution anywhere.

In the school there is now a Teachers' Mutual Aid Association. A fund has been built up by each teacher paying each month 1 per cent of his salary and to this is added a certain per cent of gifts and fees of all kinds. This fund is used for sick benefits, retiring gifts and any teacher may borrow, in times of distress, to the extent of three times one month's salary, for which he pays interest at the rate of 6 per cent.

Application has been made to the Department of Education and plans and specifications have been forwarded asking approval for enlargement whereby a

third division may be added to the school, which means that within five years the attendance will have increased to about 800 girls. An official letter has been received making suggested plans for enlargement of the auditorium and the arrangement of new classrooms which must be provided. Dean Imamura says they hope to take in the first-year class in the new division beginning with April of this year, if plans can be consummated by that time. When the building project shall have been completed it is the purpose of the school to concentrate on the endowment fund—thus keeping an eye on the future of the work.

Disappointments? Yes, but the joy and the real surprise at what has been accomplished in a short time more than recompenses for the disappointments. Criticisms? Yes, but not for public ears. The defects are largely those that may be corrected easily once the school is housed in larger and more decent quarters.

Problems in Puerto Rico

General conditions in Puerto Rico are far from good. Economically, the President's "New Deal" has been a new deal indeed, but with the cards stacked against Puerto Rico. The NRA and the AAA were calamities for our island. They skyrocketed prices on the necessities of life without bringing a single compensating good (we speak only of Puerto Rico. You friends know best what has happened on the continent). The number of unemployed is today greater than ever in the history of the island. Politically, we are in a period of great unrest. The Chief of Police for the island (a continental appointed from Washington) was shot down in cold blood by a nationalist. The tragic economic conditions coupled with the political unrest are intensifying some social evils and creating others.

On the other hand, our church work is moving forward, not without its crises, hungry people cannot be fully normal even in religion, but nevertheless it is moving forward. In the conflict between an ascetic and a practical type of Christianity the practical is gradually assuming its rightful place. Our people are coming to realize, slowly, but I think progressively, that the only salvation for Puerto Rico, and for the world, is to be found in Jesus Christ and the daily practice of his principles. Selfishness, with its greed, envy, jealousy and hate must give way to love. Then there will be peace, place and plenty for everyone.

C. MANLY MORTON.

Rio Piedras, Puerto Rico

Book Offer

See Inside Front Cover

This Issue

*Retired missionary to Japan, now in that country on a visit.

Book Chat

(Continued from page 26.)

The tone is one of appreciation and is therefore entirely noncritical, designed to make every Protestant reader entirely satisfied and happy with his own denomination. Despite this defect it contains much worthwhile materials.

Books Mentioned on Page

AS FAR AS I CAN SEE, by Winifred Kirkland. New York. Scribners. 233 pp. Price \$2.00.

THE RESOURCES OF RELIGION, by Georgia Harkness. New York. Henry Holt & Co. 218 pp. Price \$2.00.

CHRISTIANITY AND PERSONALITY, by John Wright Buckham. New York. The Round Table Press. 192 pp. Price \$2.00.

THE ART OF MINISTERING TO THE SICK, by Richard C. Cabot, M.D. and Russell L. Dicks, D.D. New York. Macmillan. 384 pp. Price \$3.00.

SEE THESE BANNERS GO, by Frank S. Mead. Bobbs-Merrill, Indianapolis. 273 pp. Price \$2.00.

A NEW STANDARD BIBLE DICTIONARY. Third Revised Edition. By Jacobus, Lane and Zenos. Published by Funk and Wagnalls Co. 965 pp. Price \$7.50.

THIS one volume dictionary has been used by hundreds of students and religious workers for the past two decades with approval and profit. The third edition is made necessary by advances in biblical translations and in the results of archeology. The articles are brief but well organized and scholarly. The article headings are clear, the type face is plain, the language simple and direct, and the references sufficiently numerous to make the work adequate for most students of the Bible. The great body of Bible students will find this dictionary more practical than the larger multiple volume reference sets costing far more. It will prove especially useful for the small library in the church school for the convenience of teachers and leaders. It is well bound, printed on good paper and very reasonably priced considering the size and importance of the work.—C. E. L.

AROUND A MEXICAN PATIO, Ethel L. Smither, Friendship Press, N. Y., \$1.00; \$0.75.

OVER THE MEXICAN BORDER, Hewitt and Thomas, Friendship Press, N. Y., \$1.00; \$0.75.

HERE are two books for children which will help build another bridge of friendship connecting Mexico and the United States across the Rio Grande—*Around the Mexican Patio* for Primary groups and *Over the Mexican Border* for Juniors. Since the happiness of these two neighbor peoples depends so largely upon friendly and just relationships, it seems fitting that the church should give to its children an opportunity to know their southern neighbors—the Mexican people.

Both books begin with a study of the home, for where can children find a more common understanding and appreciation of each other than in knowing about each

other's homes? In the Primary book, other aspects of Mexican Life are incidental to the home, but the Junior book expands its scope to include something of the country, the educational program, and the political movement.

These are books for leaders of children, outlining units of study, as well as including stories for children. Each gives background material, suggestions for projects, and worship material. The study of Mexico is divided into units, so that a single unit may be used for a short study, several units if more time is available, or the entire course for longer periods, such as the vacation school.

These two books will be particularly helpful to leaders of children's groups during the foreign mission study between Easter and Children's Day, and continuing through the summer if the group desires.

—HELEN F. SPAULDING.

THE MISSIONARY EDUCATION OF YOUNG PEOPLE, by John Irwin, Missionary Education Movement, N. Y., \$1.00.

BEGIN where you are," Mr. Irwin advises persons responsible for the missionary education of young people. Then he proceeds to help them find where they are, from his broad experience in program building as a national young people's leader, and from his experience as a pastor in testing these same program suggestions as he works intimately with young people in his church.

For two reasons this book deserves a place in every church library, easily accessible to program planning groups: first, because it will be read with interest both by young people and their adult leaders; second, because it not only describes successful methods and approaches, but also presents the motive for missions and the relationship of the missionary enterprise to great economic and political processes in the world today.

For those groups desiring to use this book as a text in a study course, Mr. Irwin has included questions for thought and discussion at the close of each chapter and an extensive bibliography.

—HELEN F. SPAULDING.

THE UPWARD LOOK. Compiled by Harold Garnet Black with the collaboration of Gaius Glenn Atkins. Houghton Mifflin Company, Boston. \$1.50.

A new daily devotional book suitable for individual use or for the family altar. The fact that some two hundred sixty living religious leaders have contributed to the volume gives to it variety of viewpoint and a continuous freshness of approach. There is a vital meditation for each day, followed by a Scripture quotation and a brief prayer, with special selections for the year's great holidays. The meditations are assuring and yet challenging, and are designed to fill a present-day need for spiritual enlightenment and moral courage. The prayers are couched in simple, reverent terms and have a personal quality which is satisfying. One wishes that the social

emphasis were more frequently found in these meditations, for the great majority of them are rather decidedly personal. One regrets, too, that the book does not carry a subject index which would make it more practical for occasional use.

—GENEVIEVE BROWN.

AMERICA MUST ACT, by Francis Bowes Sayre. World Peace Foundation. \$75.

Here is one of the World Affairs books in which Mr. Sayre contends that unless we can export and sell abroad our surplus production, we shall continue to face violent dislocation of our domestic economy. Economic nationalists who emphasize that our foreign trade amounts to less than 10 per cent of the total, overlook the fact that that 10 per cent frequently makes the difference between profit and loss for the entire enterprise. Respects are paid by the author to the contention that high tariffs make for high wages. Such a policy means voluntary abandonment of foreign markets and affects our whole economic life. Our peak of high tariff was accompanied by unprecedented unemployment and loss in wages. Mr. Sayre insists that increased exports plus imports equals prosperity. The issue in America is essentially between extreme protectionist and nationalistic groups working through highly paid lobbyists, and people who think in terms of the welfare of the whole. The latter should support the movement for a world consideration of world problems. America must act.

—G. W. B.

RAW MATERIALS, POPULATION PRESSURE AND WAR, by Sir Norman Angell. World Peace Foundation. \$75.

Sir Norman Angell, with his usual penetration, examines critically the contention that the solution of the war problem is to be found only in the redistribution of territory, taking something from the "haves" and giving it to the "have nots." This thesis of Mr. Frank Simonds and others will not hold water, according to Sir Norman. Owning territory does not mean that a nation is made prosperous thereby. Great Britain is supposed to "own" Canada, yet in 1929 it sold Canada less than \$200,000,000 worth of goods, as compared with almost a billion dollars' worth sold by the United States. The United States is supposed to "own" the Philippines, yet in 1929 the United States sold to Canada eleven times more in goods than to the Philippines. In a valuable summary the author states: (1) Conquest of territory is not necessary to insure adequate supplies of raw materials. (2) Successful war does not enable a nation to dispose of the surplus that cannot be sold at home. (3) War is not necessary for the purpose of opening new areas of investment. (4) Successful war does not enable a nation to collect a debt. The answer to world problems is not to be found in a mere reshifting of territory but by international cooperation in a realistic facing of world problems including readjustment of tariff and monetary policies.

—G. W. B.

Station UCMS Broadcasting

FROM Mrs. E. C. Davis, retired missionary to India, we learn that her brother, George D. Marshall of Ruston, Louisiana, passed away March 6, after a brief illness.

Miss Ruth Leslie, missionary at home on furlough from Mexico, writes of the death of her brother, Arthur, in Richmond, Virginia, March 16, of pneumonia. He was only thirty-four years of age and married.

Word comes that Dr. Hope H. Nicholson, of Bilaspur, India, who had a severe case of diphtheria contracted in the course of her ministration to others, hoped to be back in her hospital work in Bilaspur in March. The doctors urged that she return on furlough at once and make complete recovery before taking up her work, but she wishes to remain in India.

Instead of returning to America on furlough, Miss Zonetta Vance had planned to take six months' leave in India, and had gone to Darjeeling for that purpose. The altitude proved too high for her and it was necessary for her to return to the plains where she is resting in our Bilaspur hospital.

Miss Alice Clark of the Bilaspur Hospital, underwent a major operation some months ago from which she seemed to make good recovery, but she has now been compelled to go away for rest.

Miss Kathleen Burt of Canada, who has rendered good service in the hospital at Mungeli and in Bilaspur, expected to sail for home March 20. Gift funds in India made it possible to have Miss Burt on the staff for a time. With Dr. Nicholson and Miss Clark both way, the problem of caring for the Bilaspur Hospital is acute.

The missionary society in Sarasota, Florida, recently conducted a "Tour Around the World," visiting the mission stations conducted by Disciples of Christ. Booths were arranged to represent the different countries and many interesting articles and posters were on display. They were fortunate to have Mr. and Mrs. E. C. Davis of India to represent that country and W. B. Warren very fittingly presided at the WORLD CALL booth, while Mrs. Warren served as guide, introducing the visitors to the missionaries.

Mrs. John Long, wife of the president of Southern Christian Institute, Edwards, Mississippi, recently underwent an operation in a hospital in Jackson, Mississippi. We are glad to know that she is now back in Edwards making good recovery.

Word has come of the death at Monterrey, Mexico, of Miss Clara L. Case on March 8. Miss Case, whose home was

in Ann Arbor, Michigan, went to Mexico in 1900 under the Christian Woman's Board of Missions, and continued that relation until 1909. Miss Case did a constructive work in Monterrey, teaching in the grades of the American department of the schools, visiting in Mexican homes, used the Bible as a textbook in her private classes in English, and did medical work. She had an A.B. degree from the University of Michigan, and after retiring from the mission took a postgraduate course in osteopathy. She later located in Mexico and while practicing her profession continued her work in the church.

Mrs. W. D. VanVoorhis, wife of the pastor of the Beechbottom, West Virginia, Church, is the new state secretary for missionary organizations in the state of West Virginia, succeeding Miss Gene Carpenter, who resigned last fall. Mrs. VanVoorhis has been active in teacher training institutes, vacation church schools and is a writer of merit. She will be a valuable addition to the staff of women field workers.

Our sympathy is extended to Miss Daisy June Trout, former vice-president and secretary of the United Society, in the death in March of her father, William F. Trout, in Kissimmee, Florida, where he was spending the winter. Miss Trout is a secretary of the Y. W. C. A. in Seattle, Washington, and was unable to be with her father at the time of his death.

It was like having a member of the family come home when Mrs. Anna R. Atwater, now of Grand Rapids, Michigan, walked into headquarters and visited with her many friends. Mrs. Atwater had been in Kentucky speaking at a board meeting and visiting a niece in Danville. She is alert and vigorous and interested in everybody and everything.

The religious education department of the United Society announces the calling of several new area directors. G. M. Peery of Lanett, Alabama, becomes state secretary and director of religious education in that state. H. M. Waldron of Utah will serve as state secretary in Montana and as director of religious education. M. L. Norment, returned missionary from Paraguay, becomes director of religious education in Oklahoma, succeeding Charles M. Ross, who has been filling the position temporarily in connection with his work in Texas, Arkansas and Louisiana.

Congratulations to our former editor, Harold E. Fey and Mrs. Fey on the arrival of a baby daughter in their home, March 23. They are living in Leonia, New Jersey. The Feys have two boys,

and we learn that this is the first granddaughter in the Fey family.

Miss Lela E. Taylor, of the foreign department of the United Society, made a trip to New York recently in the interest of the Committee on Cooperation in Latin America, of which she is a member. S. Guy Inman is the secretary of this committee.

Mrs. Elizabeth Burch O'Hanlon, daughter of Mr. and Mrs. C. A. Burch of Nantungchow, China, whose husband was killed in an automobile accident last winter, is sailing for China from San Francisco in June, to join her parents.

Miss D'Estel Tremaine, a school-teacher in Phoenix, Arizona, sailed from San Francisco March 19, to join her sister, Miss Stella Tremaine, in China, as she leaves on furlough. They will continue on around the world, and expect to arrive in New York sometime in August. The trip, with the exception of the regular travel expenses home, will be a gift of Miss D'Estel to Miss Stella.

A cablegram has just gone to Mrs. S. S. McWilliams, announcing the death of her father, W. W. Sheplee, on March 29. Mr. and Mrs. McWilliams have recently returned to their work in Buenos Aires, Argentine, and the message will come as a shock to them.

We regret to hear that F. M. Rogers, secretary of the National Benevolent Association, suffered a nervous breakdown while in the Northwest. He proceeded at once to his home in California and we trust will soon be fully recovered.

We are glad to know that Mrs. Bettie R. Brown, superintendent of the Christian Orphans' Home, St. Louis, is out of the hospital where she spent several months following a serious automobile accident, and is able to get around on crutches as she attends to her duties in the Home.

Letters from Mrs. Minnie A. Ogden from Batang, West China, tell of a clash between the Tibetans and Chinese which resulted in many killed and wounded. Mrs. Ogden writes that she and Dr. Huang, who was trained in our hospital, have cared for the wounded as best they could. The Chinese official insisted that Mrs. Ogden view the dead and she was shocked as she recognized many of the Tibetans as well as the Chinese. In the course of the fighting the mission school building, which had been occupied by Tibetan soldiers, caught fire after the Chinese fired a cannon into it, and was destroyed.

Disciples in California and throughout the country are interested and proud of the fact that Kenzo Kabota, member of our Japanese Christian Church, and prin-

(Continued on page 43.)

College Notes

Board of Education

THE annual meeting of what has been known as the Board of Education will be held at the Severin Hotel on April 20 and 21. In addition to business routine matters including the annual report of the officers which is an annual affair, there has been prepared this year a program which it is believed will be of unusual interest to all those engaged in the educational task and affiliated with the board.

There will be two reports of surveys recently made of chapel services—the one covering tax-supported institutions conducted by Dr. Eugene Briggs, the new president of Christian College, and another covering church-related colleges by Miss Lura Aspinwall. There will be one session given over to successful approaches to college promotion conducted by Dr. J. T. T. Hundley and Dr. I. N. McCash. Two papers will be read on "The Relation of Church and College." One of these will be by Dr. Seth W. Slaughter of Lawrence, Kansas, and the other by Dr. Kenneth I. Brown, of Hiram College. A session will be given over to a general discussion of the status of our colleges in which executive heads of the institutions will present a summary touching on vital developments in their respective institutions.

An outside speaker has been invited who will discuss "The Objectives of the Church-Related College." The general meetings of the board will be open to all who care to attend.

Atlantic Christian College

Wilson, N. C.

Dr. Alely, secretary of the National Association for Prevention of War, visited the college recently and gave two excellent talks on conditions in Germany and other Eastern countries, the Hitler régime, and the great need for peace organizations and education for peace. Dr. Alely lived in Germany for some time and also in other European countries in order to secure his information at first hand.

The Y. W. C. A. and Ministerial Club are doing some social service work with needy families in Wilson. A committee visited these families whose names were supplied by the Welfare Department, and took milk and food to the sick ones, and also bed linens and sleeping garments from the Welfare sewing room. They will continue to help until their condition improves. A welfare worker reported: "The families are happier, and their spirit has improved greatly since the college students have been going to see them."

As this goes to press the high school basketball tournament in the college gymnasium is in full swing. Thirty teams from high schools over the eastern part of the state are contesting for the honor of being the winning team.

The college is rejoicing in the prospect of the completion of the new dining hall this spring. The old kitchen and dining hall have been overcrowded and inconvenience of the two shifts at each meal has been a great handicap.

Bethany College

Bethany, West Virginia

"The genius of the small college lies in its ability to deal aggressively with the personal problems of its students," declared President Cramblet in making his report to the board of trustees at the mid-year meeting in Pittsburgh. "Unless we can make our resources in equipment and faculty personnel serve individual students in a more effective way than the large institution we ought to close up," he said as he outlined plans for developing a technique of teaching on the Bethany campus that will be akin to the Oxford tutorial plan.

Dr. Percival M. Symonds, of Columbia University, has been invited to be one of the principal speakers and forum leaders for Education Day on April 16, according to an announcement from President Cramblet. Dr. Symonds will discuss some phase of the personality development of the child and the contribution of the teacher and the school to this process. His recent book, *The Mental Hygiene of the School Child*, has created a great interest in this phase of the educational task.

The new short wave transmitter of the college radio club has been put into operation by the club, according to the president, Barton Murray. Call letters for the new station have been applied for, and until received the call letters of Murray will be used.

Students are advised to watch the bulletin board and chapel announcements for notice of a unique service to be offered by the club, free radiograms, from the college to any part of the country. Contact will be made with amateurs in the locality desired, who will deliver the messages.

Chapman College

Los Angeles, California

Students at Chapman, by raising the money and doing part of the work themselves, have enlarged the gymnasium and improved the inside of the music building. Under the leadership of one of the trustees, M. E. Branch, a group of men, called "C" men, in the different churches, have banded themselves together to help in obtaining needed funds and new students for the college. Already these men have made visits to members of their churches, securing financial help from them and informing them about the work of the college.

Chapman College has this year the largest graduating class in the history of the institution. In the list will be ministerial students, social workers, pros-

pective school-teachers, business men, musicians, artists, and those who have desired merely cultural education in a Christian environment.

Several interesting honors have come to Chapman College within the last few weeks. The basketball team won 25 out of 28 games; and playing with a group of 85 teams in Southern California, Chapman won first place.

Phyllis Gruell, one of the young lady students, won second place in the Southern California Intercollegiate Oratorical Contest. Arthur Cassaday, who graduated two years ago, has been appointed representative on the western coast for the promotion of peace, and in that capacity will give his full time visiting colleges and churches for the purpose of organizing young people into aggressive agents for world peace. Mrs. Mary Carr, one of the music teachers, has won for the third consecutive year first prize for musical composition from the American Pen Women's Society.

Christian College

Columbia, Missouri

Jane Froman, the well-known radio and screen star and a graduate of Christian College, recently visited her Alma Mater, and was given a very hearty welcome by everyone connected with the college. When Jane was a student in Christian College her mother, Mrs. Anna Froman, was head of the music department of the college. Jane is now Mrs. Dan Ross. Her husband is an actor and also her business manager. In 1934 Mrs. Ross presented Christian College with a check toward the endowment fund, and on her recent visit made arrangements to give a radio concert at the college for the new conservatory fund.

Mrs. Henry Clay Daniels, who was a student in Christian College in 1863, and attended what was then known as the boarding school, recently gave an interesting description of the contrast between the student situation in her day and at the present time. This spans a period of seventy-three years and covers almost the entire history of Christian College. Mrs. Daniels' description of the student life of her day was very clear, precise and exceedingly interesting. One item which will be of interest to students today is as follows: "We were required to rise at six in the morning, dress, and walk as far as the little bridge, about halfway to town, come back, and study an hour before breakfast. And were we ready for breakfast!"

Disciples Divinity House

Chicago, Illinois

The Disciples Club has held its regular meetings each week, following the delightful organ recitals by Mrs. Quinney in the Chapel of the Holy Grail. The average attendance at the dinners has been 39 during the past two months and

the programs have been varied, entertaining and contributive to the thought of the group.

Professor C. T. Holman, associate professor of pastoral duties in the Divinity School of the University, spoke on "The Counseling Function of the Minister." A communion service in the Chapel of the Holy Grail was led by Irvin Lunger, assisted by Guy Wright, Oliver Harrison and Kermit Traylor. Doyle Mullen, pastor of the Rensselaer, Indiana, church, showed moving pictures of his travels abroad last summer while attending the World Convention of the Disciples. LeRoy Huff, pastor of the North Shore Christian Church discoursed on "The Church and Leisure Time" emphasizing forums, lecture series and other cultural pursuits. Victor Griffin, a native of Australia and a student in the House, presented one of his delightful programs by showing slides of his country, reading some poetry and imitating the native animals. Professor Garrison lectured on "The State of Mexico," showing slides taken during his residence there. Professor R. E. Hieronymus, professor emeritus of the Public Relations Department of the University of Illinois, and a member of the Art Extension Committee of Illinois, gave a talk on the beauty spots of Illinois.

Drake University Des Moines, Iowa

"Students must realize that they need a certain amount of leisure," President D. W. Morehouse said in speaking of students working their way through college. He deplored situations in which students have to work many hours in addition to carrying a full schedule of college work, leaving them little or no time for recreation.

From diplomatic posts in Finland and Poland came genial, white-haired Alfred J. Pearson, to be dean of the college of liberal arts. A native of Sweden, Dean Pearson has nevertheless served as United States Minister to the two countries.

Dean Pearson is professor of Germanic language at Drake University. But he could as easily teach Norwegian, Danish, English or French, for he converses easily in all these languages as well as in his native Swedish.

Willard Johnson, dean of men, is offering vocational interest tests and conferences to all men students of the university. The test given was made up by Edward K. Strong, Jr., professor of psychology at Stanford University, and consists of 420 statements concerning a person's likes, dislikes and indifferences.

Eureka College Eureka, Illinois

Business Administration and Agriculture are the two new fields to be opened to Eureka College students next year. Both the courses in business administration and agriculture, combined with the work plan, will give students an oppor-

tunity to procure a practical experience as well as formal instruction.

Raymond McLain, minister of the Eureka Christian Church, will teach a course in the department of sociology. And a man will be secured to teach agriculture and superintend the work on the college farm and gardens.

Miss Lydia Wampler, dean of women, has resigned her position as dean and will devote her entire time to teaching of languages in the college. Mrs. Wampler has been at Eureka since 1916, coming to Eureka from Cotner College where she was a very successful teacher. Her students from Cotner and Eureka are scattered throughout the world and hold her in deep affection. They will be delighted to know that she is to continue as a teacher. The work of being both a dean and a teacher was a very strenuous one.

Kansas Bible College Lawrence, Kansas

Dr. Stephen J. Corey, president of the United Christian Missionary Society, was a very welcome visitor to the Bible College on February 22 and 23. Dr. Corey brought a very inspiring and challenging message at the First Christian Church during the Sunday morning hour of worship. He also spoke during the church school hour to a group composed largely of girls in the University Class and those in the Business and Professional Women's Class. His message to this group was a vivid and interesting story of the work of the various missionaries whose pictures were on the walls of the classroom.

Dean and Mrs. S. W. Slaughter are the proud parents of a son born on February 24. He has been given the name Seth W. Jr.

The Kansas Bible College has met with a fine response by churches and individuals of Kansas the past year. The fiscal year of the college ends on May 31, and fine reports of the growth of the school in students, the quality of work done and the financial response are to be made.

Phillips University Enid, Oklahoma

Edwin Marx, missionary to China, spoke in chapel and addressed a meeting of ministerial students recently.

The Debate Tournament has come and gone. One hundred debaters representing fifty high school teams accompanied by twenty of their parents participated in the tournament. The contests were held in the buildings of Phillips University.

The Tri-State Band Festival which is now an annual affair will be held in Enid, April 1-3. This is sponsored by Phillips University. Already 4,400 entries have been made which is 600 more than the tournament that was held last year. The judges will be: Dr. Edwin Franko Goldman of New York City; A. A. Harding of the University of Illinois; Dr. Frank Simon of the Armo Band; Earl D. Irons

of the North Texas Agricultural College; Dewey Wiley of the Texas Technological College; and Francis J. Fouts of the University of Arkansas.

On March 18 occurred the installation of Dr. G. Edwin Osborn as pastor of the University Place Church. Professor S. J. England preached the sermon and President I. N. McCash and Professor C. C. Taylor of the University assisted in the installation.

Dr. Warren Hastings of Seattle, Washington, is announced as the chief lecturer of the Phillips Bible College for this year. He will deliver eight lectures April 21-24 inclusive. He is to discuss such themes as "The Preacher and His Personality," "The Preacher and His Books," "The Preacher and His Sermon," "The Preacher and His Church Program," "Why Christ?" "Why the Church?" "Why Prayer?" "Why the Cross?" The lectures are being widely advertised and good attendance from the outside is expected.

During the present academic year Phillips University has the following candidates for degrees: For B.D. degree, seven; for the Master's degree, twenty-seven; for the Bachelor's degree, sixty-seven. Dr. L. N. D. Wells of Dallas, Texas, will deliver the baccalaureate sermon, May 17, 7:00 p.m. Judge E. S. Vaught will deliver the commencement address May 18, 2:30 p.m.

The Bureau of Public Relationship was permanently established by the board of trustees at their annual meeting March 18. Bayne Driskell, formerly pastor of Tonkawa, is at the head of this work in conjunction with Professor S. J. England, who has been granted a year's leave of absence to be controller of finance under the budget.

Texas Christian University Fort Worth, Texas

Ten students who made perfect scholastic records of all "A" grades were included in the honor roll for the first semester, as announced this week by Registrar S. W. Hutton. A total of 139 names appeared on the honor roll.

Ten prizes of \$25 each have been announced as annual awards by the *Fort Worth Press*, Scripps-Howard daily, to students in the department of journalism. Conditions of the awards will be formulated by Professor J. Willard Ridings, department head. The prizes will be awarded for the first time at the 1936 commencement exercises in June.

The Psychology of the Christian Personality by Ernest M. Ligon, graduate of T. C. U., has just been published by The Macmillan Company. Ligon, who attended Yale Divinity School after his graduation from T. C. U., is now a member of the faculty of Union College, Schenectady, N. Y. The book is friendly to the Christian viewpoint of psychology and contains a psychological interpretation of the Sermon on the Mount.

The annual Bryson Poetry Prize was awarded recently to Miss Genevieve

(Continued on page 42.)

"Of Such Is the Kingdom"

A Children's Program for Children's Day

By HAZEL HARKER

Processional of Junior, Primary and Kindergarten children—Let the Juniors come first, double file, singing "With Happy Voices Singing," "Hosanna! Loud Hosanna!" or some other favorite, and continue to sing after they have taken their places, till the Primary children are in; those of the Primary department may follow, double file, and they may sing while the Kindergarten children come in, "Praise Him, Praise Him, All Ye Little Children" or some other favorite.

Invocation (congregation standing)—Pastor.

Hymn—"I Love to Tell the Story"—All

Part I—Kindergarten department

(If advisable take the entire department to the platform for this part of the program having the pianist play as they take their places. Or you may prefer to have the department sing from where they sit and have only those who speak go to the platform.)

Song—"Jesus Loves Me" (1st verse) also a new verse as follows:

Jesus loves each child today!
Some are near, some far away;
So we love all children, too,
Just as He loves me and you.

Chorus—Yes, Jesus loves us! Yes, Jesus loves us!
Yes, Jesus loves us! The Bible tells us so!

Acrostic—"God Is Love" (for nine children each of whom carries the large cardboard letter with which his line begins).

1st—"God is Love," we children say

2nd—On this happy Children's Day.

3rd—Did you know His love for all?

4th—In His sight no one is small!

5th—So we like to sing His praise.

6th—Little children sing always.

7th—Oh, let us the story tell!

8th—Very gladly tell it well!

9th—Each small child He loves today!

All together—So "God is Love" again we say!

Part II—Primary department

(If the department is not too large it may be possible to take all to the platform, the pianist playing as the Kindergartners leave and the Primaries go to their places. Or it may be best to have the department sing, standing at their places, and only those who speak going to the platform.)

Song—"God's Children Live in Many Lands" or "The World Children for Jesus" or some other World Friendship song the children may choose.

Exercise—God Loves All the Races (by three children each carrying flowers mentioned in the verses).

1st—I like a summer garden gay!

The flowers in their places

All smile and nod the livelong day

With happy smiling faces.

2nd—The daisies white and asters red,

The hollyhocks so tall,

The phlox and pinks and pansies—

I like them best of all!

3rd—The pansies seem like children

With many-colored faces.

I do not think it one bit strange

That God loves all the races.

Song—"I Want to Send a Whisper Song" or some other World Friendship song the children may choose.

Part III—Junior department

(The Juniors will probable prefer to sing at their places, only those going to the platform who have speaking parts.)

Bible Responsive Reading—Psalm 100 or Psalm 67 (from memory, either boys, then girls, reciting responsively or with a leader and the group. Another passage may be used if preferred).

Hymn—"Tell Me the Stories of Jesus" or some other World Friendship song the Juniors may select.

Exercise—Jesus Included All.

1st—(May carry a card upon which has been printed in clear type, "Feed My Lambs")

When Peter asked Jesus what he could do

To show Him how great was his love,

At once Jesus answered him, "Feed my lambs

If you wish your love to prove."

2nd—(May carry a card upon which has been printed in clear type, "Other sheep have I")

In prayer to our Father, Jesus once said

When asking God's help for His work,

"And other sheep have I that I wish to bring."

Ought we then this task to shirk?

3rd—(May carry a card upon which has been printed in clear type, "Go—Preach—Teach")

The words of His last great command we all know.

'Tis "Go to all nations and tell The story of God's love for all of the world"

We know what will please Jesus well!

Hymn—"We've a Story to Tell to the Nations."

Recitation—"Of Such Is the Kingdom" (Junior or Intermediate)

When Jesus lived upon the earth
And of God's Kingdom taught,
He gave to everyone some worth.
Fond mothers to Him brought
Their children and he said to all
Who gathered 'round Him then,
"God's Kingdom is for great and small.
I've come unto all men."

And so when Children's Day returns
We hear His voice once more
And see the children gath'ring near
As once they did of yore;
But what of those in other lands
Who've never heard His voice?
Until all these can claim His Name
Can we, in truth, rejoice?

The children of dark Africa
And India, He holds dear;
The boys and girls of China, all
The story long to hear;
In South America they wait,
Japan and Mexico;
All these are children of our Lord
They long of Him to know.

And so if we would do His Will
Upon this Children's Day
When flowers bloom and children sing
And love makes our hearts gay,
Let us of other children think;
The Gospel Message send,
To tell the children of the world
That Jesus is their Friend!

Hymn—"The Whole Wide World for Jesus"—All.

Statement concerning the Children's Day Offering for Foreign Missions by the Sunday school superintendent.

Our offering today goes to our brotherhood program of world missions. Our church helps to carry the message of Christ to nine great foreign fields. In these fields we have hospitals, schools, and churches which are engaged in the tender ministry of Christ. Hundreds of lives have been sent out by the church to serve in these great fields. They are a part of the program of this church. The least we can do is to give a generous offering on Children's Day to help them represent us in the program of Christ. Let every one share to the extent of his ability.

Offertory Hymn—"Jesus Shall Reign." or "O Zion, Haste!"—All.

Benediction—

Women and World Highways

The Argentine League of Evangelical Women

By MRS. HOWARD HOLROYD*

IT IS spring in Argentina and a most fitting time for "music in the air." An enthusiastic group of evangelical Christians has gathered in a church in Buenos Aires to celebrate a Day of Song. This special day is celebrated annually in many evangelical churches for the purpose of stimulating interest in singing as an important part of worship and to develop an appreciation of our finest hymns. But as we scan the program for this particular spring day, we catch a vision of something far more significant and far-reaching than the study of hymns.

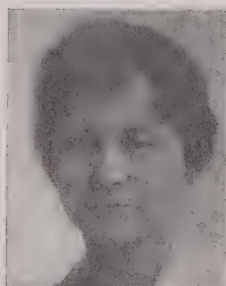
There are many different groups among the singers, each group ready with a favorite hymn and a brief discussion of its meaning. A beautiful duet is sung by members of the Mennonite Church. There follows a chorus by a group from the Church of the Brethren, and so on until hymns have been presented by representatives of Baptists, Methodists, Disciples of Christ, the Salvation Army, the Anglican Church, an Armenian congregation and a Japanese Christian church. The Feast of Song, then, is a grand get-together of the evangelical churches.

This is only one of the many activities of the Argentine League of Evangelical Women, one of the most powerful agencies for good in all Argentina, as well as a most successful venture in cooperation. The League is composed of women of all denominations, most of whom belong to the various women's organizations in evangelical churches all over the republic. It serves as a tie to bind all together in the one great purpose of evangelizing the nation and extends in its influence to the neighboring republics.

In the activities of the League all denominational and racial lines are obliterated. Its officers and executive committee are chosen for their ability to serve, be they nationals or missionaries, of this denomination or that.

Once each year as many delegates and members as can do so assemble in convention in the capital, Buenos Aires. Here the achievements of the year are noted, new officers named and plans for the future discussed. The work of the League is financed in part by a small membership fee and in part by special contributions. Whatever charitable or missionary project is undertaken is made many times more effective by the concerted efforts of more than fifteen hundred women.

The official organ of the Argentine League of Evangelical Women is *The Home Guide*, a small magazine packed full of information and inspiration. It is published monthly and contains accounts of the activities of league groups in various localities, and programs for the weekly meetings of local groups. These lessons are of four types: a Bible study, a lesson on prayer, a missionary study, and some topic of a social character, such as temperance. It has interesting illustrations, a children's page with wise counsel for the mother, a few poems, and at times a simple hymn. This little publication goes to all corners of Argentina where the evangelical church has gone and into others of the Latin-American countries. It is a wonderful aid to all those whose aim is the development of Christian character among the Argentine women, and the deepening of their spiritual life. It now reaches more than fifteen hundred homes, bringing comfort and cheer to many families in lonely places.



Mrs. Howard Holroyd

The moving spirit behind the League, its general secretary and the editor of *The Home Guide*, is Miss Zona Smith, who was sent to Argentina by the Christian Woman's Board of Missions in the year 1910. For a number of years she worked among the women of our churches in Buenos Aires, teaching them the Word of God, organizing them into groups, showing them how to conduct their meetings, and visiting them in their homes. Thus she laid the foundation for her future work with the League. Her quiet, unassuming manner and steadfast devotion to her task soon won the confidence of all and made it easy for them to follow wherever she might lead.

When the Training School for Women Workers was established in Buenos Aires in 1922 by the Methodist and Disciple boards, Miss Smith became the head of that institution and left her imprint upon the lives of the many Christian young women who were her pupils. But after several years in that position she wished to be relieved of its administrative duties so that she might devote more time to her beloved League of Evangelical Women. Then began a period of even greater usefulness, and as general secretary she has labored without ceasing that the League might constantly increase in numbers and influence, traveling here and there, forming new groups, encouraging and inspiring others. With no thought of self she has dedicated her entire time and strength to this purpose. Even her private means have been drawn upon in many instances to accomplish some purpose dear to her heart. Of no missionary can it be more truthfully said that she gives her *all*.

The following paragraphs are quoted from a co-worker in Buenos Aires:

"In the most beautiful evangelical church of Buenos Aires, February 13, 1935, under the auspices of the Argentine League of Evangelical Women, a silver anniversary was celebrated. It was in honor of the twenty-five years of missionary service Miss Zona Smith had given to Argentina, and the program of music and speeches of appreciation, the artistic album signed by all present, and the bouquets of beautiful flowers were the outward symbols of the love and esteem in which she is held by friends in her adopted land.

"In December, 1933, in view of the necessary curtailment of our work in South America, Miss Smith tendered her resignation, saying, 'He bids me stay at the task and I remain. To one who has "the restless spirit of Jesus in the heart" the field is ripe for achievement.' And so Miss Smith stays on in Argentina, living on a small personal income, steadily, courageously, and in beautiful consecration and humility carrying on for her King."



Miss Zona Smith

Women's Retreat in India

THE *Sahayak Patrika*, weekly publication of the Christian Council of Mid-India, announces that an *ashram* is being planned for Indian women and girls to be held in May or June at a camp in the mountains. The *ashram* would be for one month and the daily program would include "one hour's Bible study in the morning and an address or study circle in the evening . . . then all day for rest and recreation, fellowship and private devotion, and perfect freedom of occupation. . . . The idea is to provide for our Indian sisters a helpful time of spiritual inspiration and fellowship along with the study of mass movement work in a restful place with refreshing climate."

*Former missionary in South America, now home on furlough from Mexico.

Programs for Adult Organizations

For the Leader of the June Program

Theme for the Year: Seeking Living Treasure

Topic for June: *Treasures Sought and Found*

THIS is the program in which we "talk it over." One of the most delightful features of a dinner party, a reception, an entertainment, an address, or any other affair, is the talking it over afterwards. Do you not feel that you have been cheated of part of the joy of anything if there is no one with whom you can discuss it after it is over? In fashion like this: "I liked the way So-and-So interpreted her part in the play... I did not agree with the lecturer's statement about... A very becoming dress... Mr. G liked my biscuits... Miss H does sing well... And so on..." Our June program, the last in our year's study, was planned with this very thought—to satisfy the universal desire to "talk it over," to summarize our impressions of our next door neighbors, and to add many of those things about which there has been no chance to talk in earlier meetings. "Treasures Sought and Found" is the theme of the program in which we complete the year's quest for living treasure.

Our devotional theme for the year has centered around the theme, "Seek and ye shall find." The first six months were devoted to thoughts of seeking, the last six months to finding. The theme for June brings the series to a close on the high thought of "Finding by Losing." The theme is developed for you elsewhere in this magazine. I favor keeping this devotional period for the close of the program rather than the beginning and thus letting it truly close the year's study.

Under the "Items for Consideration" as given in the program booklet you will see three general themes for the development of which four leaflets are offered in the program packet. If you do not have this packet the June leaflets may be secured for ten cents. *The Bible—A Newly Found Treasure* is an interesting lot of material and will make a good talk. Quotations as given in this material may be read but the material itself must be given as a talk if the message gets across to the group. It is not readable material. *Living Treasure Found* is the story of one of our splendid co-workers in Puerto Rico. You can find many other similar and just as interesting stories if you wish to give more time to this type of material. *Still Seeking* provides material for a talk dealing with the need to carry on the Christian program in the Latin-American countries. *Corner of the Future* is a delightful dramatization, simple enough that any group can use it, and brings a real message to us. Include it by all means in your program. Mission study books, missionary magazines, and our own missionaries have furnished the material in

these leaflets. It is usable material and well worth the careful preparation which will make this a most helpful and stirring program.

If you are using the Appreciation Period leaflets you will want the sixth one in the series to close that delightful study also.

Have your map of Latin America before the group and locate the places, types of work, and the people to whom you refer.

WORLD CALL has given generous space to our study during this six months. We are very happy to have the article by Dr. George Howard. He wrote it on shipboard on his way to this country for furlough. The work that Dr. Howard is doing and the message of this article fit perfectly into the month's study theme. The article about Miss Zona Smith will appeal to you also. If there is no place to use it in the program, announce it, show the article, and urge that every member read it. See also that very interesting article by Mr. Danner. It carries the title "Two Men" and is worth reading.

Today the Kingdom Comes—of course you have a copy of this book—gives excellent information to help round out this study.

The special Latin-American issue of the *Missionary Review of the World* has several articles that might well have been written for this very program. If you have not bought this special issue it is not too late. It is still available for twenty-five cents and will be excellent to pass around as reading material. Some societies ordered it for reading material and are considering it "a book."

The Biography Set, Series Three. You have heard me mention it before! Yes, and I mean to keep on mentioning it. We need to become "biography-set-conscious." You could work out a most interesting program from this set of leaflets. Nationals and missionaries are included. Impersonations, stories, conversations and simple dramatizations could be arranged from these sketches. And as reading material it is first-class.

The three questions listed for "Personal Preparation" on the June page of the program booklet might well be used in the meeting as guides to this "talking it over" program. Do you remember the *Social Distance Chart* that we used in the November program? How about getting that out and seeing if we have changed any of our ideas? We might recheck ourselves with that *Measuring Ourselves* chart also and see how well we have lived up to our ideas of our missionary efficiency as we graded ourselves last July.

Suggestions for reading have been made in the above paragraphs. May we add

that the women's study book devotes considerable space to stories that we will enjoy. All the books given in the reading list are good reading as well as those newest books on Mexico that were discussed by Mr. Inman in the March WORLD CALL.

"All good things must have an end," even our year of seeking living treasure. May it be, however, not the end but rather the enthusiastic continuing of our search.

For Your Fellowship Hour

What you do in June depends so much on what you have or haven't already done. If you have not yet had a Latin-American luncheon or dinner, have it now. Remember the suggestions in the February WORLD CALL. If you are interested in light refreshments you will find a recipe for coconut candy on page 37 of the March WORLD CALL. Fruit drinks, peanuts, bananas, oranges, fancy wafers, are all suitable things to serve for Latin-American countries. The Circle and Triangle program packets have a leaflet with suggestions for a Mexican affair and some of those ideas could be used. For a game you might have a matching test. Arrange in one column the names of our Latin-American missionaries and in a parallel column the countries or stations where they live, but not, of course, matching the columns. The names in the second column should be out of place and the contest will be to match names with places. It will add variety if the missionaries on furlough are so listed. Use your *Biography Set, Series Three* and the list of missionaries on the inside cover page of the March WORLD CALL.

A Pan-American Celebration

The "Reaching Outward" suggestion for June is for a Pan-American evening. Why not have such an affair? It would be wonderfully interesting and worth while. WORLD CALL has twice called attention to Pan-American Day, April 14. If you were not able to keep the observance combine it with this Pan-American evening. The Pan-American Union, Washington, D. C., has materials available for use. Think, too, of the materials you have on hand and have not been able to use. Remember also the dramatizations that are offered in the Latin-American packet and others that are available.

Our Mistake

Please note—the *Biography Set, Series Three* sells for thirty cents, not for twenty-five cents as we by accident stated last month on this page.

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

Leper Work in Paraguay*

WHAT would you do were you suddenly to hear the horrifying cry of "leper!" and "unclean!" as you sat in a crowded motor bus or brushed shoulders with the throng at a busy intersection? The panic in your mind; the succession of dreadful associations; leprosy—incurable—outcast—isolation—shame! The unpleasant thought fills one's heart with consternation.

This loathsome disease first became known to most of us through biblical accounts of those unfortunates who were exiled to regions apart from society to continue their lives in despair. The wretched lepers in their distinctive garbs were compelled to announce their approach by use of clappers or horns along the highway.

Existing beyond all records, leprosy has not remained a thing of the past. However, time has strengthened the knowledge with which to fight it. Contrary to the prevalent conception, leprosy is not highly contagious. It belongs to the class of infectious diseases and is usually contracted in childhood by those living in close contact with lepers when the physical resistance has been lowered by poverty, hardship and lack of sanitation. The hand of modern medical science has released the ban of incurability.

Roughly estimated, there are three million lepers in the world today! And from five to ten thousand of these constitute a serious menace in Paraguay. Investigations reveal one leper out of every 537 in one district. Although occurring mostly among the poor, in Paraguay it has invaded distinguished and humble homes alike. Large numbers of soldiers, weakened by hardships endured in the Chaco War, revealed it. The situation became so acute that at last a brave few undertook measures to meet it.

About two years ago in the face of great opposition Dr. Eusebio Ayala, social-minded president of Paraguay at that time, having had the need brought to his attention by a Christian physician from Sapucaí, son of a Protestant missionary, Dr. John Nairn Hay, inaugurated an anti-leper campaign. Dr. Ayala set aside twenty-five hundred acres of beautiful land near Sapucaí, appointed Dr. Hay director of the project, and officially established the modern leper colony now known as "San Eusebio" in his honor.

The government first appropriated one hundred thousand pesos (about \$500.00 U. S.). Interested people in Buenos Aires and Asunción aided in the work, and the American Mission to Lepers stood solidly back of Dr. Hay who had given up his practice for this cause. Our own

Colegio Internacional and the mission staff also shared in the work, providing medicines, food, clothing and equipment. Mr. Malcolm Norment, our own missionary, shouldered a great part of this endeavor. Bravely he helped from the first during the legal fight to gain possession of the land which was claimed by an English concern owning the adjoining tract. Mr. Norment aided the first group of scantily clothed lepers who, shattered by disease, walked with ulcerated feet six miles to claim their future home. Dumped from a freight train, finding no shelter, these men, who had been sent before Dr. Hay was prepared to care for them, slept in the open and begged for food which those in the neighborhood refused to give or even to sell to the despised lepers though they faced starvation. This group Mr. Norment took with him to put the camp in operation. He helped them when they cut the brush, felled the trees, cleared the ground for the first planting of corn. He witnessed their pride in providing a smoother road for the weaker patients who came later.

Great opposition met these two leaders. Most serious of all problems was that of getting food. Finally private individuals with borrowed money bought the land adjacent to the colony to get the foodstuffs growing on it; and the Paraguayan government, lacking cash because of financing a war, aided by lending sixty Bolivian prisoners for land clearance and construction. But the greatest support—medicine, supplies, equipment, implements of labor, work animals, and most important, favorable opinion—came from private sources. Dr. and Mrs. W. E. Browning of Buenos Aires through personal appeal and through the press raised money, gathered supplies, and established favorable morale in the English-speaking communities of Buenos Aires.

The colony can boast great headway in the less than two years it has been in existence. Over a hundred lepers work on the farm, raising their own foodstuffs, caring for their own livestock, happy in their surroundings and in the chance of being cured. And one woman has been cured! After fourteen years she was able to return home to her eight children. What compensation—what joy—to be able to relieve the haunting fear and miserable suffering of a disease which makes of its victim a hopeless outcast. Malcolm Norment has said, "I have to take off my hat when I think of that man," meaning Dr. Hay, the World War veteran yet in his thirties, who is giving himself so wholly to the work. We take off our hats to Mr. Norment, for his untiring efforts and unreserved zeal in answering this piteous age-old cry of the leper with the ringing shout of new hope and promise.

For Intermediate Leaders

(Conversation continued from April)

Mrs. Newleader: Can we continue our talk about worship today? What about prayer, Mrs. Worker? Do you try to get the boys and girls to pray in your meetings, or do you use formal prayers?

Mrs. Worker: Both. There is a place for formal prayers in which all can participate, but they shouldn't be allowed to take the place of personal prayers. Of course, Intermediates are often rather self-conscious and it is hard for some of them to pray aloud. Sometimes it is easier for them to write out brief prayers the first time or two until they become accustomed to hearing their own voices in prayer.

Mrs. Dodger: But aren't boys' and girls' prayers apt to be rather meaningless—just the repetition of the same old phrases that they've heard others use?

Mrs. Worker: Not if they have a piece of work or a service project in which they are vitally interested. If their missionary activities really mean something to them they will pray about them naturally. Then, too, they must be given an opportunity later to put into action the purposes they have expressed in prayer.

Mrs. Newleader: What do you think of the use of ritual in worship for Intermediates?

Mrs. Worker: I've found it very helpful. Adolescents respond to meaningful ritual in worship just as they do to the ritualistic ceremonies in their Boy and Girl Scout and Camp Fire organizations. Not long ago members of our group wrote out short prayers that we combined into a sort of litany, and they loved it and were deeply moved by it. It expressed their purpose to carry forward the work of those pioneers of the church about whom they had been studying in helping to build a more Christian world, and to pioneer, themselves, in some of the areas of life where opportunities are open—such as racial brotherhood, the seeking of equal opportunities for all people, and world peace. It was all expressed in very clear, practical terms, too, and every one felt that he was personally committing himself to some definite actions in his own school and community life.

Mrs. Dodger: They used that litany the evening I visited your meeting and I just wished then that my boys and girls could be as serious about anything.

Mrs. Worker: They could. That group you saw is just made up of average boys and girls, but I do believe we've succeeded in making our worship affect our conduct. And after all, if worship doesn't do that it isn't much more than an emotional spree.

(To be continued.)

*Adapted by Leota Mullins from articles by M. L. Norment and A. E. Elliott.

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

JUNE

Finding by Losing: Matthew 16:21-25

Suggested Hymns: "Jesus, I My Cross Have Taken"; "When I Survey the Wondrous Cross"

OF ALL the admonitions of Jesus perhaps none is referred to more often in the Gospels than is this reminder to his disciples that the way to the abundant life is through sacrificial service. (The following Scripture passages, previously assigned to different persons, may be read: Matt. 10:39; Mark 8:34, 35; Luke 9:23, 24; Luke 17:33; John 12: 24, 25.)

Does it seem strange that One whose teaching so consistently emphasized the value of human life and personality should advocate the hating of one's life, the voluntary losing of it? That seeming paradox can only be understood when one realizes that it was not life for mere life's sake that Jesus deemed precious, but life for what it could do and mean and be in the building of the ideal society, the Kingdom of God. Life is like money: it has no value unless it is spent. Mere physical existence is nothing until it becomes an active force in the world. It is *less* than nothing except it be a *positive, constructive* force. The life Jesus coveted for his disciples was one dedicated to the task of realizing the Kingdom of God in the common life of men. That life he himself exemplified; that life he preached to his followers. It was not to be an easy one; it would be costly; but it would have its rewards.

It seems trite to say that nothing worth while can be gained cheaply. It is a truth we meet every day in our experience with material things. How often the housewife, disappointed in what seemed at the time of purchase a bargain, says to herself resignedly, "One gets what one pays for!" That truth is just as valid in the spiritual realm as in the material. The more generous the spending, the more abundant the receiving.

There is in Johns Hopkins University in Baltimore a tablet that reads: "Jesse W. Lazear. With more than the courage and devotion of a soldier he risked and lost his life to show how a fearful pestilence is communicated and how its ravages may be prevented." The men who submitted themselves to the experiment of being bitten by the infected mosquitoes of the fever zone are typical of the many heroes of the medical profession who, because of a courageous love for humanity, have taken risks of life and won victories over disease. In losing their lives, as so many have, they found life—life for countless others, and the abundant life for themselves that comes from self-renunciation for love's sake.

Less spectacular, perhaps, but no less heroic, is the service of those who are losing themselves daily in devotion to the great causes of humanity. We think of

the noble line of missionaries who have spent themselves, their energies and their talents, through the best years of their lives, that others might know abundant living. No need to ask if in the spending they, too, have found life. We think, too, of those in the homeland who have dedicated powers of mind and body and soul to the relief of injustice and misery, the removal of poverty and inequalities, the building of a new social order where life for men can be what God means it to be. Finding life—these too! Life as Jesus found it through sacrificial service.

Jesus is putting to you and me today this test of discipleship: Are you willing to lose your life for my sake?—And that "for my sake" means for the sake of his brethren and ours.—Will you expose yourself to the stings of unpopularity for

the sake of the principles of brotherhood? Will you spend time and energy working to secure equal opportunities for employment and decent living for all groups in your community? Will you sacrifice, in an even greater measure than you have, if need be, personal comforts for yourself and your family, in order to share life and its intended blessings with those who have been denied them? Remember—"Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." "He that loseth his life for my sake shall find it." As we look upon the need in our community, in our country and around the world, we see him look down on us from Calvary and hear him say, "Disciples, are ye able?" And those who dare to reply, "Lord, we are able," who by that declaration take up the Cross, determined to live by it and to follow it whithersoever it may lead, are opening the door to the abundant life.

Prayer: For eyes to see, hearts to feel, and courage to do His will, cost what it may.

—GENEVIEVE BROWN.

Echoes From Everywhere

Greed vs. Ancestral Worship

China is more or less a treeless land. The countryside about Nantunghow, however, boasts a good many trees. They are largely the willows and peach trees which border the network of canals roundabout, and the evergreen trees that mark the graves. There has been an unusually beautiful grave plot adjoining our mission property at Nantunghow. A few days before China New Year, the missionaries were saddened to see half of the trees cut down, for anything resembling a wood is such a welcome sight out here. Evidently greed exceeded filial piety in this case—greed actuated by a love of opium—for in a very few days the rest of the trees came down. So zealous were the fuel gatherers that not even an evergreen blade is left to shelter the ancestral bones. Roots were dug out and great gaping holes left. Neighbors say it is only a question of time till the graves will go, too, for the heir is needing money to keep his opium pipe burning.

China News Letter.

Forty Years In India

Educational work for forty years! Schools were first opened for famine waifs. Those were terrible periods of famine, disease and death! Only the fittest survived, but from these came many of our co-workers, past and present. Some of them are gray-headed, their older sons and daughters at work out in the world—their younger children still in school. A small scholarship is given to many to help them pay school fees and buy books. Many are in our boarding school here in Damoh—now a coeducational school—over forty of them girls, and with over half of the pupils from outside of the boarding itself,

and only half or less of the boarders, orphans. The good work of making men and women goes on and many of these children will be leaders of the church of tomorrow.

The forces of Christianity are gaining strength and we are glad to be here at this time to have part in educating Young India to take its stand and hold its own amid the changes that are sure to come. This is a day of tremendous opportunity—responsibility too—and the hour calls for men and women strong to endure and achieve.

MARY L. CLARKE.

Damoh, C. P., India.

Nurses Give Play

Our nurses put on a most tragic anti-opium play recently. It was long and detailed and rather remarkable. They spared no gruesome details—the beautiful wife of the man who was smoking his life away hanged herself in desperation—this brought the man to his senses and the last act showed him begging at the gate of his brother who had become a famous doctor and had discovered a cure for tuberculosis! The remarkable thing to us was the effect it had on the audience. They sighed and gasped and wept right along with the performers. I wish we could repeat it a thousand times so that everyone in this backward old city could see it and realize afresh the curse opium is to China.

The Chiang Kai Shek New Life Movement is doing a little to eradicate the evil—we have a good new cure for it here in our hospital and have cured a few patients. The hard part of it to them is the going back to the old friends and environment. We had a man who stayed on after entirely cured, for over a month,

because he dared not go back among his evil associates.

GRACE CORPRON.

Luchowfu, China.

Missionary Society To Train Worker

Last September at our annual convention it was decided to organize a Mexican Missionary Society. The officers of the society were anxious to take up some special work at once, so it was decided to send a young girl to Mexico City to prepare for service as an evangelistic worker in our field. The young woman chosen was one of my student girls of our Cooperative Residence. She has been active in church work and was president of the Endeavor Society. She was happy to leave her studies in the Normal School here and go to prepare for her chosen work. She had studied one or two teacher training courses with me last year, as well as an introductory Bible class. Her name is Aurora Morán.

ELMA IRELAN.

San Luis Potosí, Mexico.

Bandits at Luchowfu

On a recent Sunday night the Luchowfu missionary family were eating supper at Miss Major's, talking and laughing without noting the sound of guns in the distance. The hospital gateman came running to say that bandits were attacking East Gate. Mrs. Corpron says, "We all hurried home and shut our doors and gates tightly. The shots kept up for two hours or more. We learned the next day that a big group of bandits had looted all the shops outside the East Gate, carrying off many a donkey-load of loot, also three men for ransom. It seems they are not afraid of anything. The governor hurried troops over and the bandits were thus kept from entering the city. The three captives managed to escape and it is hoped that their information will enable the government troops to trace the bandits."

The Sun Moon and Stars

Congo customs are very different from those in America. When a relative dies the man next in rank inherits the daughter

and wives. One of our Christian men, who has no children, inherited a girl about eighteen years of age. He began thinking about the family he might have if he took this girl as a wife, just as is customary among the heathen people. Said he, "Didn't Abraham take another wife, when Sarah became old like my wife?" During this time of stress one of the native faculty members of the Institute was invited to preach at the Bolenge church. He drew a star, the moon, and the sun on the blackboard. Then he explained that the star represented the light which Abraham and his people had, the moon represented Moses and the light of his time. But the sun represented us and the light we have through Jesus Christ. Abraham lived up to the light of his time. We should live up to the light we possess in God's word.

GOLDIE RUTH WELLS.

Bolenge, Africa.



Oldest and Youngest

Chester E. Upton, eighty-eight years old, is the oldest member of the missionary society of the Manchester Christian Church, Los Angeles, California, and has been an interested and praying member for many years, while David E. Ralls, seven years old, has been a member of the society since he was five years old.

Red Cross Charts Helpful

A gift from a friend made possible the purchase of new Red Cross charts which I had not secured previously. These charts and posters are being used by the teachers in the school, by the local W. C. T. U. officers in talks to non-Christian pupils and their mothers, and to women in the homes of Damoh. They are used by the women evangelists in the city and village homes. If a few months ago a certain mother had seen the chart about smallpox and had obeyed the teaching, her son, twelve years old, would not be blind. A few days ago

(Continued on page 45.)

In Memoriam

Mrs. Grace Pinney Hastings, February 13, 1936, Carlisle, Indiana. Member of missionary society and devoted Christian.

Mrs. Sarah Grimes Williams, February 11, 1936, Macon, Missouri. Active in church and missionary society for over forty years.

Mrs. Ethel Smith, November 14, 1935, Toledo, Ohio. Faithful member Central Church and missionary society.

Mrs. Margaret Graham, December, 1935, Toledo, Ohio. Loyal member of Central Church and missionary society.

Mrs. Bessie DeArmond, Eldorado, Kansas. Vice-president and former president of missionary society.

Mrs. Alpha May Crouch, March 3, 1936, Indianapolis, Indiana. Faithful member of Central Church and active in all phases of church work. Age 61.

John J. Burnam, March 6, 1936, Macon, Missouri. Member of church for thirty-five years. Age 55.

Mrs. G. R. Posey, March 3, 1936, Macon, Missouri. Active member of church from early girlhood. Age 68.

Mrs. Mary F. Jones, December 7, 1935, Louisville, Kentucky. Faithful member of First Christian Church and missionary society. Age 93.

Miss Emma West, February 1, 1936, Buda, Texas. Active member of church for over sixty-five years and president of missionary society for years.

Mrs. Malvina LeFavor, February 11, 1936, Athens, Ohio. Charter member of missionary society. Age 96.

Miss Ella Shropshire, March 15, 1936, Lexington, Kentucky, following an automobile accident. Devoted and active member of Central Church and missionary society. Age 61.

Mrs. Kate Ford, March 21, 1936, Windsor, Missouri. Loyal to church, long-time member of missionary society. Mother of a minister. Age 77.

Mrs. Emma Wood, January 23, 1936, Pensacola, Florida. Member of missionary society in Galesburg, Illinois, thirty-two years, and devoted to every group from the youngest to the oldest. Remembered the society in her will.

Mrs. James Lee Lucas, Coldbrook, Illinois. Charter member of missionary society. Served as secretary and was former president, also director of Missionary Union in Monmouth for three years.

Hidden Answers

1. What is the NYA and what does it do?
2. What two men are active in work for lepers?
3. What prominent layman has recently died?
4. What two purposes does the NYA serve?
5. What effect has the Chaco war had on our students in Asunción?
6. What advantages in a resident rural pastorate?
7. What was the attitude of an African about giving a blood transfusion?

Helps for Leaders of Junior Groups

Again we call your attention to the fact that instead of putting one missionary session in each month we are presenting a group of eight studies in a block. Once-a-week groups will take them as they come. Once-a-month groups will need to save all copies of "Junior World" and take one or two studies each month. The study starts with materials given in April "World Call," and the April 5 and April 26 issues of "Junior World." You will also find on the following pages the Introduction to the next units of study, not because it is needed this month but because the doubling-up of the summer issues makes it necessary for us to print it in an earlier issue. Please save it for use at the conclusion of the study on Latin America.—Grace W. McGavran.

May 3—A Trip to Latin America

SEE April WORLD CALL, April 5 and April 26 issues of *Junior World*. This is the first of eight sessions, and groups starting work at any time during the next seven weeks should begin with the first session and follow through.

May 10—Our Next-Door Neighbors (Mexico)

The purpose of this session is an introduction to Mexico in general and the starting of the trip. Procedures are given in *King's Builders* section of May 3 *Junior World*. Program material in the same issue of *Junior World* proper and a story from the April 5 *King's Builders* section are referred to.

You will find it helpful if you can have the book *Across the Mexican Border* by Hewitt, for resource. It gives sources and procedures. However, it is not necessary. You will need to help children who are to carry responsibility to do some checking, and to substitute where ways of working or pieces of material are not available.

The use of the story "Marina Brings the School to Tonada" for instance will be modified by the familiarity of the children with it. If all have read it, simply review it. If none have read it, have it read or told. The program is rather long. It might be best to tell it briefly yourself.

This is one of the times when a short-term committee may operate. A library committee to find out just what materials on Latin America are in the Junior Department Library, the church missionary library, the school or public library and the homes of individuals in the community will be very helpful. A browsing table with books, pictures, objects of art, etc., can be arranged. One or two things carefully examined and appreciated will mean as much as dozens less thoroughly enjoyed.

Refer again to the introduction to this unit which you will find in April WORLD CALL. It should be read several times so as to keep the main purpose of the entire study before one. (Please note that in the case of two reports material itself is not given but only a procedure for securing that material. Guidance will be needed here so that the children do not read what is given but actually carry out the same type of a procedure and report the results.)

May 17—Visiting Our Mission in Mexico

Session plans are found in the May 3 issue of *Junior World*, *King's Builders*

section. Resource material in *Junior World* for May 10.

You will notice suggestions for the beginning of the meeting. The work should begin when the first child arrives. The formal program is a part of the session but not all of it. Help the children to see that the pre-program activities are of real value. Avoid saying "Now that most of us are here, we'll begin the meeting." Plan to run the pre-program work to a certain time and emphasize the desirability of having every child there for the pre-program work.

The *Picture Map of Mexico*, 50 cents, will be an excellent one to use during these two sessions.

Have the welcoming committee memorize their parts if at all possible.

From among the activities suggested let the group elect one or two or divide into interest groups, each group carrying out one idea. Other activities will be found in the books referred to.

May 24—Christians in Mexico

Procedures are given in *King's Builders* section of May 3 *Junior World*. Source material in May 17 *Junior World*.

Please note the suggestion regarding letters. These may be read if copied to look like real letters.

Again let the pre-program period count for a great deal in giving atmosphere and time for activities.

The program itself is short this time. Add any special things you may care to, such as Mexican music, a guest who tells about Mexico, etc. Use a fair share of time, however, for looking forward to, and planning for the next few sessions. Committees may get to work and research be started.

May 31—A Visit to Argentina

Procedures are given in May 3 *Junior World*, *King's Builders* section. Some of the source material is given in the same issue. The dramatization is in the May 24 *Junior World*.

This dramatization may be given on a stage or simply in front of the group with a rope stretched across to represent the rail. The children may want to elaborate description of the cities visited or tell more about our mission work.

The *Children's Special Packet on Paraguay* has some material on our work in Argentina and will be specially helpful for the sessions on Paraguay.

June 7—A Visit to Paraguay

Procedures are found in May 3 *Junior World*, *King's Builders* section, and source

materials in the same issue and in May 31 *Junior World*.

Notice especially the avenues of service open to your group. If they decide to send gifts, please see that they are sent as directed in the *Children's Special Packet on Paraguay*, and not to the Indianapolis office.

How Can We Use God's Gift of Time?

By Grace W. McGavran

THE purpose of this vacation-time study is to help develop in the child a sense of time as a gift of God; and to open up to him the doors of development and enrichment for living through encouraging a worthwhile creative and recreational use of leisure.

Most boys and girls have no school during the summer months. Some children have vacation church school which lasts from two to six weeks. Other children have home or work responsibilities. But many children have no guidance, no purposeful use of the leisure time at their command.

Some children have the initiative to keep busy and happy. Others are bored, quarrelsome or inactive. Some have encouragement and constructive criticism at home when they do attempt creative activity; others need the regular check-up of some other adult leader to keep moving forward. Some children have a neighborhood group. Others, for one reason or another, are solitary.

Many children have never done a creative thing; have never read for a purpose; have never thought of play as an enrichment of life and a means of development.

Through the three units encompassed in this study we hope to accomplish several things.

1. To show how time is used by God to develop all worthwhile things.
2. To find out what interesting creative things can be done with the use of time.
3. To point out certain enterprises in which men have worked with God using the processes of time to create.
4. To discover what children have been able to do in the creative field; what groups or individuals have done in the field of reading; and what experiences are open to them through play.
5. To give the children a happy experience in each of the three fields in which

as individuals and as a group, guidance will help them to discover abilities, encourage accomplishment, set up standards, develop purpose, and feel values which reach out and beyond the self as they use God's time in the purposeful way.

This study is to be broken up into three units, each one of which will keep in mind the general experiences of Juniors and the desired outcomes as a whole, but will deal specifically with the experiences of Juniors in the area each is covering and will follow procedures designed to accomplish certain desired ends in each area.

As a whole, however, one would suggest that the group become, in reality, for the period of the whole study, a laboratory in which the adult leader not only helps direct the study, but actually conducts a summer activity group in which the children do a great many of the things they are talking about.

A child needs encouragement. Juniors often do their best work when working toward a common end, although the *part* each does is more likely to be an individual effort. Criticism and appreciation make their contributions here.

This study also affords the opportunity to enrich the experience of many children through discovering and using individuals in the community who are willing to guide the children in creative experience, in expeditions in the field of reading, and in new play experiences.

There is no value in rushing a child from one type of creative work to another; nor from one phase of reading or play to a different one. Neither is there value in forcing every child to stay by one interest in any field to the bitter end, or to undertake one type of creative work or follow one line of reading just because the others are.

A most interesting experience along this line was one which I had as a child. An artist of the neighborhood formed a summer group of children, of all ages, who met at her home for a full morning each week. There were eight or ten creative forms from which we could choose what we wanted to undertake. That was the first thrill. Not more than two or three children chose the same. Then we proceeded, with expert direction at the times we needed it. It was fun to see how the others were getting along, to compare notes, to comment, to watch the other techniques. At times we all joined in a sketching expedition or some other joint enterprise.

Contrasted with that is another summer's experience where guidance in reading was given, by the laying down of a law, as unbreakable as that of the Medes and Persians, to the effect that one book of biography must be read between each two books of fiction. I wore the librarian out hunting for *thin* books of biography and have a deep hatred for that form of literature even to this day.

One of the most vital parts of the adult leader's preparation for this summer's work will be the finding of *sources* before the work starts. The presence of one

resource person, such as the artist above mentioned, will obviate the necessity for hours of research on technique, but more, it will bring into contact with the group that one who feels the urge of creation himself. The person or persons available may guide the activity into one or another channel. A life guard may point the way to swimming or water-games; a gymnasium teacher to dramatic rhythmic play; a person with one hobby or another may guide reading toward a very purposeful end, and may even contribute sources from his own personal library; an expert gardener may open up a whole realm of creation of beauty to the group.

On the other hand, if you yourself can also guide and direct with the help of book and magazine sources, you will find that it has become for you a real creative experience. In the reading which leads you to discover the marvelous creative ability of children, and in the guidance of the group to use sources and find inspiration in the accounts of what other children or adults have done, there is real satisfaction. Materials suggested under each unit will help, inspire and guide you; suggest techniques and procedures; and provide incentive for the children themselves.

25c

**Children's
Special
Packet
On
Paraguay**

25c

Order it now if you have not
already secured it.

Concluding Sessions in This Unit

This session on Paraguay does not complete the unit. The next issue of *WORLD CALL* and various issues of *Junior World* as noted therein will continue the unit. It is not too late to get the *Children's Special Packet on Paraguay* for use with this study. It will be especially helpful in the sessions on Paraguay given this month and the one session on Paraguay to follow.

Children's Reading

We had hoped to give a list of books on Latin America for the children to read during this period. That has not been possible. However, since study is often the beginning of reading, just as reading is often the beginning of study, we hope that you will encourage the boys and girls to keep up a reading interest in the large and small republics to the south of us. There are so many good children's books on Mexico and Latin America in general, and children of specific countries

in particular, that any child having access to a library where the librarian is getting even a few children's books a year, will find something.

Incidentally, here again is a field of reading in which most librarians will be willing to consider getting books if they know ahead of time that the children will be using them, or if you will undertake to encourage the children to read them. In this connection I should like to mention two books which will be very valuable to your group in your study of the American Negro next fall, and which you will probably not be able to afford for your department library. They are approved for children's libraries, and by talking to the librarian now, you may make it possible for her to secure them by October in the public library. They are both for older Juniors. *Zeke*, by Mary White Ovington, Harcourt Brace, 1931. *The Railroad to Freedom*, by Hildegard Swift, Harcourt Brace, 1932.

Save This for Next Month

May we say again that this introduction to the three units of study on leisure-time activities is put in this issue simply because there was not room for it next month! And that it should be saved and used in connection with the next study.

Children's Day Ahead

Many groups use these programs which are given in *Junior World* in expanded session, or the leader uses parts of them in the Sunday school assembly period. It is not amiss to remind ourselves now that while this special study, leading up to Children's Day is on Latin America, that the day is intended to observe our mission work abroad in all countries, not just the Latin American. Therefore, if possible, emphasize on that day some of the more unfamiliar countries, which have not been so recently studied, and weave in the current Latin-American study as seems best to you. The offering in the Sunday school is for foreign missions in general, and we feel that the intensive study of Latin America which has led up to it will not detract from that. You should have a copy of the free pamphlet, *Jesus the Friend of Everyone*, which has story and other material to help work out presentations to give meaning to the offering. This is especially valuable in cases where only a percentage of the children are having the Latin-American study. Send direct to Missions Building for a copy of this pamphlet if your superintendent does not have one for you.

Have You Ordered Yours?

There are still a few copies of *Today the Kingdom Comes*, which is the best summary and illustrated account of our present missionary work, home and foreign, and religious education, which has ever come out. It has been very popular, costing only 15c, and the edition will soon be exhausted. Be sure to have a copy for reference the next year or so.

One Million Dollars in Annuities

The Pension Fund wants a million dollars in annuity gifts. It is prepared to carefully handle that amount.

What Would One Million Dollars Do?

First, it would pay the donors 6 per cent if aged fifty or over as long as they live. If aged seventy or above the rate is 7 per cent. This would give all donors a sure income, free from worry for the rest of their natural lives.

Second, as donors pass on to the great beyond, their gifts are released to underwrite the care of the aged minister through the Pension Fund for all future time.

The perpetuity of the Pension Fund on its gift side could thus be guaranteed.

Gifts Large or Small Can Be Handled

The finance committee could handle at once an annuity gift of \$5,000, \$10,000, \$25,000, \$50,000 or even \$100,000. *Yes, if anyone has it to give, it could handle a million-dollar annuity gift.*

Send for information as follows

My age is ----- My wife's (or husband's) age
is ----- Send full information about annuity agree-
ments.

NAME -----

Address -----

PENSION FUND
Box 1635
Indianapolis, Indiana

College Notes

(Continued from page 33.)

Papineau, junior from Fort Worth in the department of journalism for her "Sun and Wind." A. L. Crouch, Fort Worth, senior, was awarded second prize.

Professor Raymond A. Smith, head of the School of Education, has been appointed consultant ex officio for the Educational Policies Commission, according to an announcement received from Washington, D. C. The policies of the new commission will be developed from its contacts with educational and civic leaders serving as consultants in all parts of the country.

Lynchburg College Lynchburg, Virginia

Dr. M. E. Sadler, Dean of Lynchburg College, announced recently that the college will have a six-week summer school, giving standard credit, this summer running from June 22 to July 31. The college expects to continue the summer school each year and expand it to a regular length quarter, thus completing the college year of four full quarters. A large percentage of the student body has expressed a desire to attend such a summer session as have many persons locally and in the immediate vicinity of Lynchburg.

Under the direction of Mrs. Nina S. Taylor, eight broadcasts are being given, consisting of scenes from dramatic literature, during this quarter over the local

station WLVA at nine o'clock each Tuesday evening. The students in the speech department and also the private pupils of Mrs. Taylor will participate in these programs. The broadcasts are over the Virginia Network Broadcasting System.

The Touring Choir had a three-day trip to Baltimore and Washington. They sang in the First Christian Church in Baltimore on March 24. On March 25 they sang at Columbia Heights Christian Church, and Dr. Gould Wickey, secretary of the Council of Church Boards of America, and of the Inter-church College Association, spoke on Christian Education. Drs. Hundley, Montgomery and Bedford were present at these meetings.

Mrs. Dana F. Robinson, who was secretary to President Hundley from 1921-24, was called to Lynchburg College March 1, 1936, to assist in student recruiting. Next session Mrs. Robinson will teach one course in the college, and occupy the position of dean of women. She obtained her degree from Randolph-Macon College, and her Master's degree from Columbia University in February, 1936, in the field of personnel administration. Mrs. Robinson has been very successful in the field for which she has prepared herself and has been associated with college work for a number of years.

Butler University Indianapolis, Indiana

Alpha Tau chapter of Alpha Phi Omega, national scouting fraternity, was established at Butler University, Indian-

apolis, March 22 at ceremonies conducted by H. Roe Bartle, Kansas City, national president of the organization.

Consisting of forty-seven former Boy Scouts, the new organization is expected to become one of the most active and useful on the Butler campus. It is devoted to the further dissemination of Scout principles of clean living and service.

Among those who participated on the installation program were Mayor John W. Kern of Indianapolis and President James W. Putnam of the university.

Outstanding scholastic honors were recently won by Butler University students. Gray Burdin, a graduate student, has been granted a fellowship in speech by Northwestern University and John Hutchens, a senior, has been awarded an assistantship in zoology at Johns Hopkins. Both awards were made on the basis of the work of the two young men at Butler.

April 18 has been set as the date for the third annual Butler journalism field day. More than 300 high school students from all parts of Indiana are expected to assemble on the Indianapolis campus for the event.

A program of talks and features by Indianapolis newspaper men and women will be presented. The field day, held each year for high school students planning to enter the newspaper profession, is sponsored by the university's journalism department.

Station UCMS Broadcasting

(Continued from page 31.)

principal of the Japanese Language School meeting in Japanese Christian Institute, Los Angeles, has become the secretary of Dr. Kagawa and is touring the country with him. Mr. Kabota has been active in organizing Kagawa Fellowships on the Pacific Coast. He is interested in promoting international and interracial good will and has a group which meets one Sunday morning a month for prayer.

Mr. and Mrs. C. W. Callarman of Oklahoma City, have made a substantial gift to the First Christian Church of that city to be known as a student fund, in memory of their daughter, Eva, who passed away about three years ago. Miss Callarman served as religious director for the state of Iowa for several years.

At the annual meeting of the board of directors of the Interdenominational Council on Spanish Speaking Work, held in El Paso, Texas, in March, at which Grant K. Lewis and Miss Dale Ellis of the home department were present, the following action was taken:

"Whereas it has come to the knowledge of this Council that our good friend and fellow-worker, Rev. Grant K. Lewis, D.D., Secretary of the Department of Home Missions of the United Christian Missionary Society of the Disciples of Christ, is soon to retire from the administrative responsibilities of this Board, which he has served for many years with great devotion and efficiency:

"We the members of the International Council of Spanish-Speaking Work in session at El Paso, Texas, March 3-5, 1936, extend to him our hearty congratulations upon the faithful service he has rendered his church and the Kingdom of God, as one of the outstanding leaders of his denomination.

"We especially wish to assure him of the high regard in which he is held by this Council and our sincere appreciation of his active and sustained interest and cooperation in its work through the years.

"We have always found Dr. Lewis a man of broad sympathy and catholic spirit. A friend of all denominations, and all Christian workers, and a real brother beloved in Christ Jesus.

"We have enjoyed his fellowship in this Council; we shall miss his wise counsel, and his happy cheerful presence in our meetings.

"We wish him many more happy and useful years, as he lays down the heavy responsibilities of his official position and retires into the quieter and less strenuous life he so richly deserves."

Mrs. George W. Muckley, who has spent several months in this country visiting relatives and friends, sailed for China March 16, where she will join her son, Bayard Lawrence, in Dairen, where he is connected with the Texas Oil Company. Her daughter, Margaret Lawrence, who is now on

Christian Faith and Economic Change

By HALFORD E. LUCCOCK

Professor of Homiletics, Yale University Divinity School

"THIS new book of Dr. Luccock's sets the right example for the way in which Christians should deal with the economic problem. He sees with great wisdom the precise relationship between the message of the church and economics on the one hand and social programs on the other. He has absorbed the truth in the new 'realistic' approach but comes through with a constructive gospel. Dr. Luccock puts with fearlessness and restraint the position by which Christians must stand or fall in the present conflict over the social interpretation of Christianity."—*Professor John C. Bennett, Auburn Theological Seminary.*

Net, \$2.00, postpaid.

At the Better Bookshops
THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

A book to recommend—It has no get-rich-quick-in-personality advice

WOMEN AFTER FORTY

By GRACE LOUCKS ELLIOTT

In middle life there are specific problems, sexual, psychological and religious, for women married or unmarried. You can safely recommend this book to women who want this to be a period of satisfaction and fruition rather than a time of frustration and defeat.

\$1.25

HENRY
HOLT

Now in press . . .

SOLVING
PERSONAL
PROBLEMS

By
Harrison Sacket Elliott
and
Grace Loucks Elliott

NEW
YORK

Here is a counseling manual for the individual who needs help, and for the individual who, as parent, teacher, dean, minister, or social worker, may be called on to lend help. \$2

the West Coast, will sail for China in June, following her furlough in this country.

For three days in April representatives of our missions in India, China, Japan, Mexico and South America, gave intensive study at headquarters to the problems and program of their several countries in relation to administration and to the extension of the Kingdom of God throughout the world. Those in attendance were: Misses Josepha and Stella Franklin, Mrs. George Springer and Ray E. Rice, India; Edwin Marx and Miss Wenona Wilkinson, China; Thomas A. Young, Japan; Miss Ruth Leslie and Howard T. Holroyd, Mexico; A. E. Elliott, Paraguay, Mr. and Mrs. L. A. Hurt, Herbert Smith and Virgil Havens, Africa.

Miss Jewell Palmer, formerly missionary to Japan, and now in Y. W. C. A. work in Pittsburgh, was a welcome guest over a week-end recently.

Miss Leta May Brown, who has spent seven years in India without furlough, is sailing from Calcutta on a small freight boat of 5,000 to 7,000 tons which will enable her to see something of Java and the Philippine Islands, a route which she has not traveled before. The trip will take eight weeks but will be less expensive than the usual routes. Miss Brown may be reached in care of SS "Mapia," Silver Java Line, arriving in Los Angeles, June 18.

Then in **ST. LOUIS**



the AUDITORIUM HOTEL

Is headquarters for the following boards:

- Board of Education
- Church Extension Society
- National Benevolent Ass'n
- United C. M. Society

Rates (with bath) from \$2.00
 2 Short Blocks from UNION STATION—
 1/2 Block from Highways 40—50—66—
 Walking Distance to All St. Louis Ac-
 tivities

PINE STREET AT EIGHTEENTH
 Saint Louis, Missouri

CHICAGO'S Newest Hotel

offers

**FREE RADIO LOUD-SPEAKER
CIRCULATING ICE WATER
TUB BATH OR SHOWER**

In Every Room

GARAGE . . . *With Direct
Entrance to Hotel*

RATES—

From { **\$2.00 Single**
\$3.00 Double

**HARRISON
HOTEL**

HARRISON STREET
(Just Off Michigan Blvd.)

ANDREW C. WEISBURG, President
 Illustrated Booklet Sent Upon Request

School for Town and Coun- try Church Workers

Promoted by the Indiana Rural Church Commission the second School for Town and Country Church Workers will be held at Bethany Park, August 2-9. This school is intended to help workers in the small town and country churches. It is open to Sunday school superintendents, teachers, class officers, church officers, choir leaders, pianists, dramatic club coaches, all adult church members, ministers and their wives.

This School Is for Adults: Students must be 21 years of age, except in the case of married students. There is no upper age limit. Courses to be offered: Bible in Rural Life, Drama in the Small Church, Religious Education in the Town and Country Church, Problems of Town and Country Churches, Organization and Administration of the Church, Music in the Town and Country Church.

The faculty for this school will be selected from the following:

Professor George V. Moore
 Professor Dean E. Walker
 Professor Ross J. Griffith
 Rev. George F. Powers
 Mrs. Estal L. Taylor
 Rev. and Mrs. George A. Harris
 Rev. Frank R. Messersmith
 Professor E. C. Cameron

The cost of the school will be \$5.50 in cash, and the following list of foodstuffs:

2 qt. cans beef, pork, chicken
 1 lb. bacon or ham
 1 lb. butter
 12 eggs
 3 qt. cans vegetables
 5 lb. potatoes
 5 lb. tomatoes
 2 lb. cabbage
 2 qt. cans fruit
 1 glass spread
 1 qt. pickles
 Sandwiches for Sunday evening supper,
 August 2.

Day of Prayer in Mexico

We observed the World Day of Prayer here in San Luis Potosí and with some help from the caretaker of the church were able to keep the church open from nine o'clock in the morning until after six in the evening. By counting the flowers left on the communion table, we were able to determine that about thirty-seven people had taken part in the fellowship. I was moved to find that some of the smaller girls in my home wanted to go at noon for a bit of prayer in the quiet church.

At night we had a public program in which the Endeavorers joined. The printed program, as translated into Spanish, was followed to a great extent, so that we joined with you in that chain of prayer that encircled the globe—in prayer for peace.

ELMA IRELAN.
San Luis Potosí, Mexico.

What Do You Mean Pupil-Centered ?



An old schoolmaster once startled his audience by declaring, "I don't teach lessons—I teach boys." That is a simple illustration of what is meant by pupil-centered teaching. Attention is centered on the person who is being taught and the lesson is put in the position of serving the person.

The pupil should be at the heart of our consideration because it is he who is to grow into a more abundant life and also because he will learn best the lesson he actually needs. So the best time to teach him a specific Bible lesson is when there is a keen interest to know what the teachings of the Scriptures are in regard to his particular needs and problems.

Pupil-centered lessons are carefully planned to suit the interests, meet the needs, and answer the everyday life problems of the pupil. The authority for the lessons is the Bible. The lessons not only cover a great amount of the Bible but they use it most effectively.

Is this what you mean by the term "Pupil-centered"?

If this is the method of teaching you prefer to follow and if you wish materials that will give you the most aid you should choose

Bethany Graded Lessons

Send for free samples of these materials for any or all the classes of your Sunday school.

**CHRISTIAN BOARD OF
PUBLICATION**

St. Louis, Mo.

Echoes from Everywhere

(Continued from page 39.)

she brought him to the mission hospital asking that the sight be restored, but it was too late. Her son is only one of thousands in mid-India who has to pay the price of lack of knowledge of the rules of health.

In Ashiwala bai's report for last month was the statement that in the outstation where she works, during these past two years almost all the mothers had their babies vaccinated. Previously the parents hid their unvaccinated children when the vaccinator went to Marutal.

ANN MULLIN.

Damoh, India.

"My Head Is Too Hard"

School learning is very difficult for some of them. Our foreign systematic methods and our intellectual approach to new knowledge still remain something very new and different even after a tremendous effort on our part has been made toward adjustment to the African outlook. One mild, good-hearted old fellow put it this way: "Mamma, I want to learn this new wisdom of the school, but my head is too hard. I can't get things into it. My daughter is intelligent and very young; I'm going to make her come to school every day. Maybe you can teach her this wisdom which I am too old to learn." Certainly, Africa's hope does lie in her young Christians. However, we thank God for the many loyal old souls who are doing their best though their faith be faltering and their vision undeveloped.

GOLDIE RUTH WELLS.

Bolenge, Africa.

China News

EARL OTTO, formerly missionary to Nantunghow, China, with Mrs. Otto and their three-year-old Rosalie, were guests in the home of Mr. and Mrs. James H. McCallum of Nanking, China, recently. The Ottos also have a small son, Pierre.

At Christmas time the South Gate Christian Church, Nanking, China, presented each of the Christians in the Widows' Home with a dollar. Most of them went directly to the church treasurer and returned ten cents—the tithe!

Dr. Paul R. Slater of Nantunghow, China, and Dr. D. S. Corpron of Luchowfu, China, recently took a six-week course at Peiping Union Medical College, which they found very profitable. Miss Katherine Schutze, who is in the School of Language Studies in Peiping, writes of a Disciple get-together in the home of Dr. and Mrs. Paul Stevenson. Sonny Corpron accompanied his father to Peiping and spent the time in the American School there, a happy experience after the isolation of Luchowfu.

The small children in the home of the Goulters and Corprons in Luchowfu developed measles during winter vacation, Mary and Ruth Corpron having pneumonia as well, which resulted in the recall of Dr. Corpron from Peiping. Since no further word has come we assume that all have recovered.

Miss Minnie Vautrin, Searle Bates and Lewis S. C. Smythe of Nanking, China, attended the Higher Educational Conference in Shanghai during their midwinter vacation.

Recently ten students in the Chung Hwa School, Nanking, China, have been baptized at Drum Tower Church. Two are older girls in the primary department and the other eight are middle school girls.

Miss Chen Hsi-Ren, who was elected principal of Chung Hwa Girls' School, Nanking, last fall, was taken ill soon after the opening of school and was not able to be out until the last day of school, meeting the faculty socially for the first time since school opened. Her strength is gradually returning and she expected to be able to carry on her work in the second semester.

One of the girls in the Senior Middle School of Chung Hwa received second place in an oratorical contest conducted by the city educational bureau for all senior middle schools in the city.

Chinese New Year Day was celebrated in the home of Mr. and Mrs. Chang Chwen of Nanking, China, by the advent of a little daughter. Mrs. Chang before her marriage was Miss Tsu Do-gia, for seven years principal of our school in Wuhu and later in Chung Hwa. Mr. Chang is vice-dean of the College of Agriculture of the University of Nanking. Both are members of Drum Tower Church.

Chautauqua

THE many Disciples who make an annual pilgrimage to Chautauqua, New York, will be interested to know that Mrs. Emory Ross and family are to be hosts at Disciple Headquarters. Mr. Ross will be on the grounds for short periods between other engagements, and for Missions Week, August 16-23, is to be the principal lecturer, speaking on Africa, the adult mission study text for which he has written. Roger and Betty will be Mrs. Ross's capable assistants in making guests happy and comfortable in the very handsome colonial building known as Disciple Headquarters, where twelve of the sixteen comfortably furnished rooms are for rent at very reasonable rates. Good cafeterias and eating places are conveniently near.

For three years Mrs. Edna Settlemyer, with her daughter, Alice, and son, Charles, gave efficient service in this connection and the House became one of the most popular headquarters on the grounds. Mrs. Settlemyer's health and her plans for her children made it necessary that she resign, and the trustees are happy and fortunate to have the Rosses in charge.

CHILDREN'S DAY

HALL-MACK CO'S
PROGRAMS & PAGEANTS

FREE. A postal request will bring our large catalogue containing music, etc., of 16-page services. FREE.

CHILDREN'S DAY HELPER NO. 22, 25c. Songs, Drills, Pantomimes, Recitations, Special Features, etc., etc.

FOUR PLAYS FOR CHILDREN'S DAY, 25c. These are in one book. Charming sacred plays especially for Children's Day.

THE SELLER OF PURPLE, 25c. The story of Lydia, an interesting drama. Sure to please and help.

WHEN ROSES BLOOM, 30c. A Rose-Cantata, or musical play. Easy to learn. Delights everybody.

All (except the Helper) sent for examination.

HALL-MACK CO.

124 N. 15th St.

Philadelphia, Pa.

The College of the Bible

LEXINGTON, KENTUCKY

Summer session—June 8th to July 11th. Fall session opens September 7, 1936.

Write for catalogue and information

THE RELIGIOUS DIGEST

brings to you the religious news of the world in a most attractive monthly magazine. Editorial Council representative of the best talent in all Denominations. Send 25c for sample copy, or \$3.00 for yearly subscription.

THE RELIGIOUS DIGEST

284 Pearl St.

Grand Rapids, Mich.

At 1/2 the Price

A genuine two-manual and pedal organ is available for one-half the price of imitations. Investigate both—we want you to appreciate the superiority of the WICKS.

Booklet on Request

WICKS ORGAN CO.
DEPT. W.C. HIGHLAND, ILL.

From \$775.



DESIGN
FOR WORSHIP

BUILD WITH EXPRESSION

An understanding of the definite needs of the modern church is vital. Let us advise you. We cooperate with your architect.

Write for our information sheet.

A. F. WICKES-ADVISORY ARCHITECTS
BOARD OF CHURCH EXTENSION
MISSIONS BUILDING-INDIANAPOLIS

Book Offer
See Inside Front Cover
This Issue

Unified Promotion, Inc., Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1935—February 29, 1936

States	Total Amount of Receipts ¹	Amount For Distribution On Percentage Basis ²	DISTRIBUTED ON PERCENTAGE BASIS TO						GIFTS ABOVE PERCENTAGE OF DISTRIBUTION		
			Chr. Unity	Colleges ⁴	Int. Conv.	Pension Fund	State Societies ⁵	U. C. M. S.	Chr. Ext. ³	Nat. City Church ⁶	Other Boards ⁷
Alabama	\$ 4,214.61	\$ 4,178.61	\$ 15.71		\$ 1.17	\$ 170.45	\$ 605.65	\$ 3,385.63	\$ 5.00		\$ 31.00
Arizona	500.20	491.74	.13		.02	45.22		446.37	8.46		
Arkansas	3,602.82	3,572.80	9.09			461.72	833.91	2,268.08	23.42	\$ 3.60	3.00
California, North ⁸	9,111.67	9,079.28	23.15		2.41	728.42		8,325.30	22.39	10.00	
California, South ⁸	19,213.75	18,847.83	8.39		31.04	1,485.17		17,323.23	49.26		316.66
Colorado ⁹	4,208.54	4,050.44	9.73	\$ 21.60	15.03	233.91		3,770.17	79.85		78.25
Florida	4,110.51	3,566.41	.86		25.07	351.75	614.31	2,574.42	5.10		539.00
Georgia	3,598.70	3,565.70	.28			331.03	275.35	2,959.04	10.00		23.00
Idaho, South											
Illinois	27,304.53	26,214.76	39.70	1,876.96	20.29	2,806.01	1,902.43	19,569.37	242.55	22.16	825.06
Indiana	41,795.45	40,839.78	39.25		53.83	3,214.23	4,782.57	32,749.90	267.69	18.00	669.98
Iowa	15,888.19	14,794.18	7.23	950.63	10.62	1,635.27	2,134.53	10,055.90	81.36	15.00	997.65
Kansas	12,453.77	12,253.82	14.37	39.38	38.32	1,103.56		11,058.19	142.10	31.70	26.15
Kentucky	28,311.67	27,568.12	41.88	1,375.12	21.23	3,329.66	3,045.57	19,754.66	63.50		680.05
Louisiana	1,627.97	1,627.97				82.28	116.25	1,429.44			
Maryland, Delaware & District of Columbia	10,543.02	10,160.77	5.76	1,848.12	30.99	429.30	1,407.02	6,439.58	25.00	132.25	225.00
Michigan	5,822.91	5,404.16	15.08		17.31	623.24	1,426.53	3,322.00	23.75		395.00
Minnesota	1,836.95	1,781.89	3.06	.78		308.38	320.79	1,148.88	3.06		52.00
Mississippi ¹⁰	1,803.07	1,721.11	.41			226.91		1,493.79	5.00		76.96
Missouri	21,846.32	20,729.34	42.80		38.82	1,918.25		18,729.47	88.25	215.00	813.73
Montana	1,490.83	1,465.93	5.00			200.80	300.64	959.49	24.90		
Nebraska	6,923.76	6,797.47	4.99	122.20	33.71	445.17	1,556.33	4,635.07	88.79		37.50
New England	1,150.91	1,120.91				23.31		1,097.60			30.00
New Mexico ⁹	1,315.89	1,282.66	20.67			48.65		1,213.34	24.81		8.42
New York & New Jersey	7,796.66	7,242.66	15.87	4.72	.07	1,088.73	923.19	5,210.08		4.00	550.00
North Carolina	10,075.18	9,986.55	1.78	1,128.86	3.19	641.07	4,044.69	4,166.96	11.13	10.00	67.50
North Dakota	55.34	55.34				.08		55.26			
Ohio	43,893.08	39,029.43	98.94	101.09	56.56	4,013.65	4,468.94	30,290.25	326.54	143.00	4,394.11
Oklahoma	15,934.27	13,894.29	15.63		25.07	1,204.20	2,805.30	9,844.09	116.90	10.00	1,913.08
Oregon	5,842.61	5,643.33				1,064.91		4,578.42	48.45		150.83
Pennsylvania	16,262.20	14,450.64	4.77	292.03	5.26	1,640.57	2,585.65	9,922.36	113.16	1,010.00	688.40
South Carolina	687.33	680.49				193.54	276.05	210.90			6.84
South Dakota											
Tennessee	8,073.62	7,741.61	30.13		26.30	1,040.85		6,644.33	88.11	3.91	239.99
Texas	29,222.71	27,946.05	28.01		28.75	2,305.32	5,138.78	20,445.19	5.00	3.25	1,268.41
Utah	99.64	99.64				.23		99.41			
Virginia	13,648.91	13,093.75	.60	1,323.62	4.10	641.38	4,048.04	7,076.01	20.25		534.91
Washington ⁸ & North Idaho ⁸	10,301.30	9,635.46	7.83		5.74	722.94		8,898.95	15.10		650.74
West Virginia ⁸											
Wisconsin	260.04	258.04				31.40	50.54	176.10			2.00
Wyoming ⁹	341.79	341.39		1.19		31.66		308.54			3.40
Canada	1,555.60	1,550.60	.04			146.31		1,404.25	5.00		
Totals	\$392,679.38	\$372,704.95	\$511.14	\$9,086.30	\$494.90	\$34,969.53	\$43,663.06	\$284,040.02	\$1,983.94	\$1,631.87	\$16,298.62

¹This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.

²The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.

³The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.

⁴The State Society or the college column is left blank where they are not cooperating.

⁵For the first year, by common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.

⁶The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.

⁷"Other Boards" means state society, college, International Convention, Pension Fund and United Society.

⁸The reports for South Idaho, South Dakota and West Virginia are not included because they are incomplete.

February a Nightmare

February was more or less of a nightmare. It only goes to show that the great Creator of this universe makes weather yet to suit his purposes. Having only a man-made invention called a car, very naturally it couldn't navigate the drifts. It was some King, somewhere, who said "My kingdom for a horse." God created the horse and it's got a car beat for winter work—that is, severe winter weather. But I had no kingdom to give so I didn't get the horse. My horses died a couple of years ago, aged twenty-eight and thirty-two years. But even so they had a car beat in drifted roads and bad weather. We have a yoke of oxen which belong to my son and we started the car with them when we did use it in February.

I don't know whether I reported that I have another grandson born in the middle of that coldest February. If I re-

ported it once, he is worth reporting again. The doctor said he was going to be a preacher. Every second generation there is a preacher in the family since the days of Isaac Ambrose in England who was born in fifteen hundred and something.

ALEXANDER MCEATHRON, pastor.
Island Lake Circuit, Wisconsin.

Stewardship Meets Need

I am sure we have been missing a great deal in not having a definite stewardship program. Since I organized my two stewardship classes—one for men and one for women—the whole spirit of the church has improved considerably. The attendance has increased and the disposition to give has greatly improved.

We are emphasizing stewardship of time, etc., along with stewardship of

means. This principle lends encouragement to the acceptance of stewardship as a definite program of life as a whole.

I am glad to report that the church is making progress along all lines. We ask your prayers that we may continue to go forward to the accomplishment of the great task which lies before us.

J. F. WHITFIELD, Negro pastor.
Washington, D. C.

Discomfort at Hazel Green

The severe winter weather played havoc with all water, steam and sewer pipes in the Hazel Green Academy buildings, in spite of the fact that two men were kept busy firing. No hot water was to be had for two weeks except as it was heated on the kitchen stove. As soon as good weather comes it will be necessary to overhaul all water and heating systems.

The Missionary Register

Missionaries Going to the Field

- Mr. and Mrs. Robin R. Cobble and two children, Africa, New York, April 10, SS "Jean Jadot," Belgian Line.
- Mr. and Mrs. T. A. Young, Japan, Los Angeles, September 7, SS "Tatsata Maru," N. Y. K. Line.
- Mrs. Lewis S. C. Smythe and two children, China, San Francisco, June 10-19, Dollar Line.
- Miss Margaret Lawrence, China, San Francisco, June, Dollar Line.

Missionaries Returning on Furlough

- Leta May Brown, India, sailing April 23, 1936, SS "Mapia," Silver Java Line. Arrive Los Angeles, June 18.

Deaths

- Arthur Leslie, brother of Ruth Leslie, Mexico, March 16, Richmond, Virginia.
- George Marshall, brother of Mrs. E. C. Davis, former missionary to India, March 6, Ruston, Louisiana.
- W. W. Sheplee, father of Mrs. S. S. McWilliams, South America, March 29, 1936.

Training Leaders Imperative

Yesterday at noon we closed the annual convention of our churches in Puerto Rico. In many ways it was the best convention we have ever held. Our young Puerto Rican ministers are developing rapidly. Our laymen are assuming responsibilities. One of our ideals is that the local leadership be developed to the point where it can assume responsibility for the work and continue to move forward no matter what may take place. We are steadily moving toward that ideal. The communion service on the last day was the mountain top of the whole convention.

The Seminary is doing nicely. We have the smallest number of students in the history of the institution. That is due to the severe economic crisis in which all of the church communions find themselves. But the churches are seeing that they can not go forward without ministers so we have the promise of a large freshman class for next year. Last summer we inaugurated our summer school. It was a marked success in every way. It was held at McLean Conference Grounds. Dr. I. J. Cahill of Indianapolis was our special guest lecturer and left a deep and lasting impression. Plans are under way for a larger and better school next summer. Present indications point to the taxing of the capacity of McLean Conference Grounds.

Our annual interdenominational young people's conference will be held the last week in June. Then there will be our own junior conference in August. Right now we have four leadership training institutes going, each in a different sector of the island. A new venture which we are planning for this year is an institute for the training of church officers and laymen in general. Our laymen and laywomen are anxious to do something in the kingdom, but they lack preparation. We are endeavoring to prepare them the best we can. The field is indeed white unto the harvest, but our days are altogether too short and too few in order to do all that we would like.

C. MANLY MORTON.

Rio Piedras, Puerto Rico.

Opportunities for Youth

(Continued from page 11.)

Naturally, it is fundamental that student aid and work projects be thoroughly worth while. Their purpose is to be more than a dole. It is to give young people the opportunity to work and earn money in a way that is every bit as useful and every bit as socially desirable as a job in private industry. It should be no more damaging to a young person's initiative and morale to take advantage of government-created opportunities than to take advantage of opportunities created by private industry. What young people want are a fair number of opportunities, and it make no difference to them how these are provided. Only if they are few or virtually nonexistent will young people be affected. Having no outlet for their ambition, their energy and their enthusiasm, they may very well either sink into a deteriorating apathy or become restless and discontented. Young people are not lazy. Young people are not lacking in eagerness and courage. They want useful, productive work, and compensation representing the value of what their work creates. They want security, opportunity and a decent standard of living; and some day these must be made available to the American people, young and old alike. The National Youth Administration is a step toward that goal—a rather short step, it is true; but nevertheless a step which should have the whole-hearted cooperation and support of those who put above everything else the welfare of human beings.

Book Offer

On the inside front cover of this issue will be found a book offer which will be of interest to everybody interested in world-wide missions. The new study books for 1936-37 are included among those which may be secured by sending five new or ten renewal subscriptions to WORLD CALL.



PULPIT AND CHOIR GOWNS -

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Vestment Specialists since 1837
Custom Tailoring for Clergymen

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N.Y.

Organizations Raise Money EASILY



**WITH OUR
COOPERATIVE
SELLING PLAN**

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE



**PARKER'S
HAIR BALSAM**

Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

OUR FREE CATALOG SAVES Money for Foreign Missionaries

Foreign Missionaries everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality. Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list, enables them to save money for their stations.

Mission Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Chicago, U.S.A.

CHURCH PAGEANTRY

Returnable examination copies of New Pageants and Sacred Plays for Children's Day or general use sent upon request. Users of Pageants should send at once for samples. Please give name of Church.

CHURCH PAGEANTRY
124 N. 15th St. Philadelphia, Pa.

The Last Page

The Difference Can Be Detected

A FRIEND in Pennsylvania, Asa Rewer, of Altoona, sends me these bits of shrewd observation, although you will notice that he claims that accurate observation is not easy!

Sometimes it is difficult to distinguish between:

A demigod and a demagogue.

Reformer and sadist.

Souvenirs and trash.

Gift and a bribe.

Desire to serve and desire to boss.

Plea for patriotism and plea for militarism.

Plea for cooperation and a desire for obeisance.

Blind optimists and plain liars.

An opportunity and a temptation.

Pedants and a parrot.

Greatness and prominence.

Well, I've had a little practice myself in trying to distinguish the genuine from the imitation. And I'm most successful when I follow Paul's advice: "Try the spirits!"

That means, put 'em through a few tests. Find out what's back of them. Also *who*. Go a little into the record of the individual. His history will shed a lot of light on what he's trying to do today.

And the "spirit" who balks at being tested doesn't need to be tested. He's confessed!—Justus Timberline in *Christian Advocate*.

For the Fun of It

"What is your favorite book?"

"It has always been my bank book, but even that is lacking in interest now."

Eliz: "Have you Lamb's Tales?"

Librarian: "This is a library, not a meat market."

Definition

A six-year-old boy who was present at the installation of a pastor asked his father: "When they install him, do they put him in a stall and feed him?"

"No, my boy, they hitch him to a church and expect him to pull it."—*Clipped*.

Page Emily Post

Here are some rules of etiquette by a Boston schoolmaster of colonial times:

"Smell not of thy meat, nor put it to thy Nose; turn it not the other side upward to view it upon thy Plate or Trencher. Throw not anything under the Table. Foul not the napkin all over, but at one corner only. Gnaw not Bones at the Table but clean them with thy Knife (unless they be very small ones) and hold them not with the whole hand, but with two Fingers. When thou blowest thy Nose, let thy Handkerchief be used. Spit not in the Room, but in the Corner, and rub it with thy Foot."

The Mothers of the Earth

The woman who has borne a child,

We pause to honor her today;

The woman who has led a child

With patience down life's broad highway;

The woman who has God's own heart,

His tenderness and gentle grace,

Who comes to Him for needed strength,

Who meets Him daily face to face.

The woman, who a thousand times

Would bear her agony of pain

To save her child from needless hurt;

To keep him clean and free from stain;

To know that he would walk at last

A man across the world's bright sod,

An honor to his land, his flag;

A glory to his home, his God.

The woman who has borne a child—

No one may choose a better part.

The woman who is kind and wise,

Who moves with quiet mind and heart,

Whose love surrounds a little child

To meet his daily, constant need,

Who spends her life that he may live—

We honor her today indeed.

—GRACE NOLL CROWELL.

Mother

By Strickland Gillilan

Mother is a little girl who trod my path before me,

Just a bigger, wiser little girl who ran ahead—

Bigger, wiser, stronger girl who always watches o'er me,

One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—

Playmate who will yield me what true happiness demands.

She will never let my feet stray into brambles blindly—

Mother's just a bigger little girl who understands.

Mother is an older little playmate who'll befriend me—

Yesteryear she traveled in the path that's mine today!

Never need I fear a foe from which she might defend me—

Faithful little pal who ran ahead and learned the way!

If, as Marconi says, the next war is fought with radio, we can all dial for our own country.—*Washington Evening Star*.

Such Is Life!

Man comes into this world without his consent and leaves against his will. When he is little the big girls kiss him, and when he is big the little girls kiss him. If he is active in politics, it is for graft. If he is not interested in politics, he is no good to his country. If he makes a lot of money, he is dishonest. If he remains poor, he is a bad manager. If he needs credit, he can't get it; if he is prosperous, everyone wants to do something for him. If he is religious, he is a hypocrite. If he doesn't care for the church, he is a hard sinner. If he gives to charity, it is for show; if he doesn't give to charity, he is a stingy cuss. If he is affectionate, he is a soft specimen; if he doesn't care for anyone, he is cold-hearted. If he dies young, there was a great future before him; if he lives to a ripe old age, he missed his calling. If he saves money, he is a tightwad; if he spends it, he's a spend-thrift. If he has money, he's a grafter; if he hasn't got it, he is a bum. So what's the use?—*Swiped*.

Take a Walk Around Yourself

(Author Unknown)

When you're criticizing others,
And are finding here and there
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming some one
Or accusing one of pelf—
It's time that you went out
To take a walk around yourself.

There's a lot of human failures
In the average of us all,
And lots of grave shortcomings
In the short ones and the tall;
But when we think of evils
Men should lay upon the shelves,
It's time that we all went out
To take a walk around ourselves.

We need so often in this life
This balancing set of scales,
Thus seeing how much in us wins
And how much in us fails;
But before you judge another,
Just lay him on the shelf,
It would be a splendid plan
To take a walk around yourself.

Some of our high school students attended the local Indian cinema when "The King of Kings" was being shown. One of them remarked to his friend, "Why is it that they do not show the person of Jesus in the picture but only his hand healing the leper!" A Hindu seated nearby overheard the remark and said, "Why? Because he is not Ram or Sita, he is above all such. He stands alone."

W. E. GORDON.

Christian High School,
Jubbulpore, India.

"The World Does Move"

So Said Galileo
In 1633

Keep in Touch With

The World Movements

Of Our Own Day

Read WORLD CALL

*International Magazine of
Disciples of Christ*

SUBSCRIPTION RATES:

2 years	\$2.00
1 year	1.25
5 or more subscriptions sent in at one time, each	1.00

NOTE: Subscriptions sent now *through your*
WORLD CALL *secretary* will enable your church to
secure some of the important books listed on the
inside front cover page of this issue.

WORLD CALL

222 Downey Ave.
Indianapolis, Indiana



Tough Luck, Old Fellow

If you had invested your earnings 20 years ago in
CHURCH EXTENSION Annuity Bonds, you
would not be warming a park bench today.

The Board of Church Extension pays annuities for
life on sums of \$100.00 or more in accordance
with the following schedule:

From 35 to 44 years.....	4%
From 45 to 49 years.....	5%
From 50 to 69 years.....	6%
From 70 to 79 years.....	7%
80 years and over.....	8%

One survivor annuitant allowed in each bond.

If interested, mail coupon below:

BOARD OF CHURCH EXTENSION
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me
and explain fully your annuity plan.

Name

Address

Date of birth

Survivor's date of birth

CHILDREN'S DAY



Because of Love

THE bitter sweet cup of Christ's love is pressed hard against the lips of the American Christian. Can we catch His spirit? Can we measure up to the test? Our generation must refine its faith in the fire of Self-Denial. We must measure up to the martyrdom of our inheritance.

Today there drinks with Christ a noble company of men and women of the highest intellect, gladly sacrificing life itself, unknown and unheard of, who in Christ's name and out of pure love for Him alone have silently endured the loss of all things, gladly offering life itself in His service. These foreign missionaries are the salt of our generation, living humbly, praying silently, enduring manfully, lifting the world's burden of pain and redeeming it for Christ.

They drink of the cup because of their unquenchable thirst of love for man given them by Christ. Preaching in lonely out-of-the-way places, sacrificing their all for broken bodies and souls of men, teaching in schoolrooms filled with eager faces, lifting races which our contempt has tried again and again to crush, serving the ostracized races we have been willing to exploit for our gain but hated because they ask a right also to live.

All these and countless others have drained the cup because of their love of Christ and because they have caught His love for man.

Aye, Self-Denial is a bitter cup—but sweet.



Extend the Kingdom



Every Sunday School Can Realize Recovery and Advance
CHILDREN'S DAY, JUNE 7

—Order Supplies From—

THE UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana